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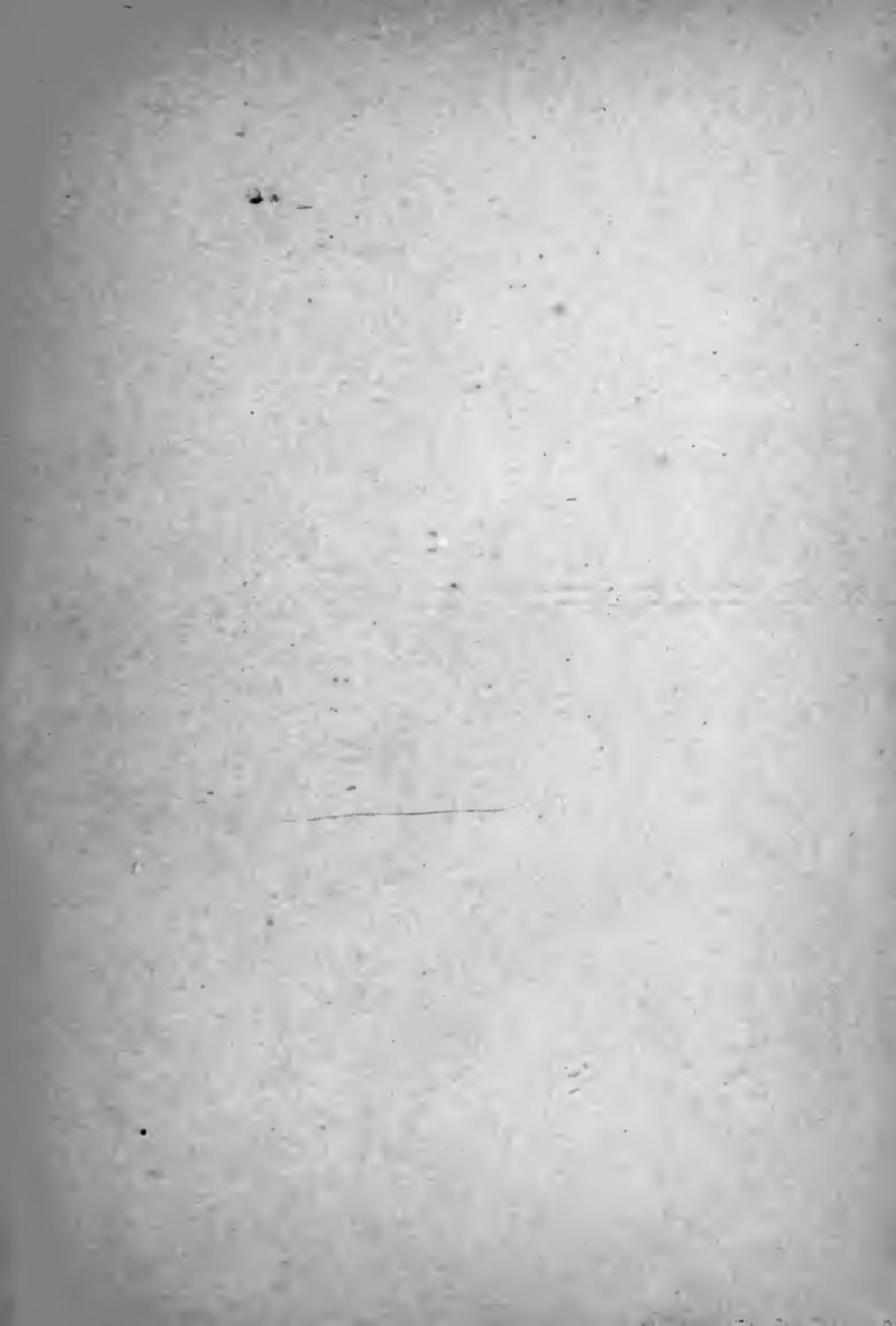
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THE  
EVANGELICAL PASTOR

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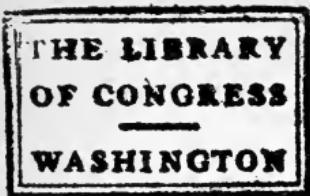
REV. EDWARD T. HORN, A. M.,  
*Pastor of St. John's, Charleston, S. C.*



PHILADELPHIA

G. W. FREDERICK

1887



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TO

LOUIS MÜLLER, D. D.,

*Pastor of St. Matthew's, Charleston,*

The eldest of my Colleagues,

TO WHOSE WISE UNSELFISHNESS

is due

The Unexampled Harmony

of the

**German and English Lutheran Congregations**

OF THIS CITY.

*In Preparation:*

A MANUAL OF LITURGICS.

A MANUAL OF CHURCH POLITY.

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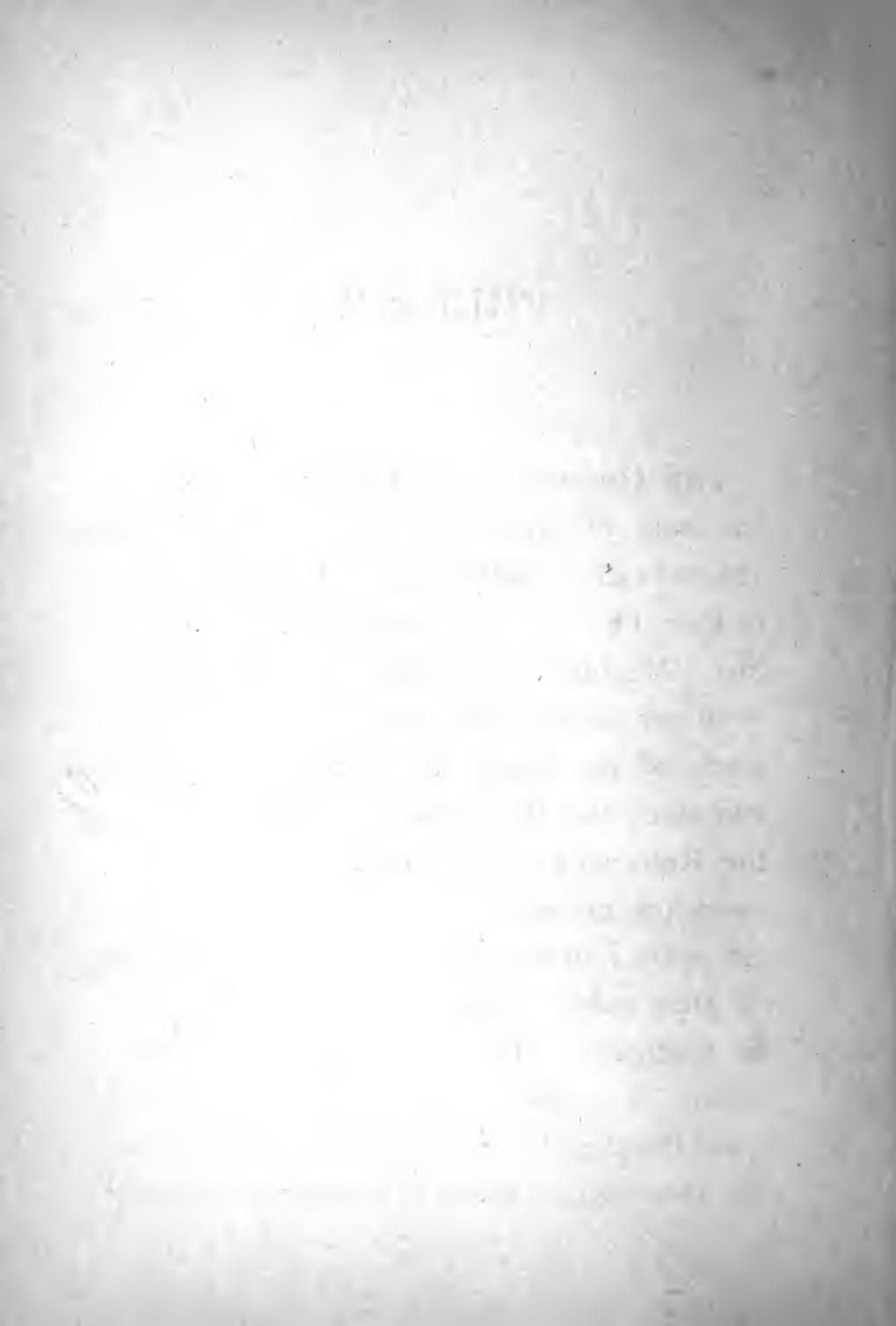
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## PREFACE.

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THE Questions and Answers which form the bulk of this book are founded on the *Amerikanisch-Lutherische Pastoraltheologie* of Rev. Dr. C. F. W. Walther, of St. Louis, Mo. His book is well-known to the majority of our pastors who read German. It is a work of 440 pages, in which he assembles and elucidates the decisions of the fathers of the Reformation, on matters which perplex every pastor more or less. For more than ten years I made use of it and, discovering its great value, I have often wished it could be Englished. Finally, in the comparative leisure of a summer in which I could not leave the city, I drew from this valuable book the answers to a series of questions, intended

at the same time to outline our pastoral theology and to give a fair presentation of the book from which they have been taken. These I read to a pastor of great experience, who concurred in my estimate of their worth, and assured me that I had properly set forth the sense of the originals. These *Questions and Answers* I then published in the *Lutheran Visitor*, under the caption *Ad Fratres*. I expected them to excite surprise and perhaps contradiction; but they were welcomed by my brethren, and from every side came requests for their publication in permanent form. Accordingly, I submitted them to Dr. Walther, who kindly consented to their publication, and assured me that I had rightly set forth his meaning and the meaning of his authorities; while with equal kindness he indicated his dissent from two of my positions.

I then addressed myself to a careful revision of the whole, including a verification of

the quotations. I added notes from my own reading, especially in the *Kirchenordnungen* of the Sixteenth Century, and in Hartmann (kindly loaned to me by the Professors at Newberry, S. C.), and prefixed to some of the chapters book-lists taken in the main from Zöckler's *Handbuch der theologischen Wissenschaften*, which will prove useful, I hope, in leading the student further in new paths which this little book may open to him.

It will appear, therefore, that while it would be dishonest in me to hide the obligations of this book to Dr. Walther's, and while it will be glad to have the benefit of his authority, he is not responsible for all its statements. In some cases I have directly rendered his words and added the letter (W.), that the reader may know in these especial cases that Walther says thus ; all through the book I have leaned on him ; but in the cases which he proposed to correct, for instance, I recognized the propriety of his correction and

have modified my statement, yet without submitting the modified statement to his approval. It seemed good to me that the positions of this book should be tried simply on their truthfulness and fidelity to Holy Scripture.

I am conscious of a desire to serve the Master and His Church in the publication of this book. I believe it sets forth the Scriptural principles of pastoral fidelity, and sets them forth in a shape and way more convenient than I have found elsewhere. I propose to show the answers which Holy Scripture gives to questions which many a pastor asks. A master in Israel has told me that it would have saved him much perplexity and many mistakes to have known these things at the beginning of his pastoral service.

The book claims to tell what are the Lutheran principles of pastoral duty. It gives its authority for each decision. Therefore it has an historical as well as a practical value.

Even those who say that new wine is better, ought to be willing to taste the old. By setting forth that of which I can confidently say, This is Lutheran Pastoral Theology, I afford to those who would either adopt or reject it an opportunity to see what it is, and to compare it on the one hand with the Holy Scriptures, and on the other with "the present distress."

A system of Pastoral Theology, endorsed and practiced by such men as Luther, Bugenhagen, Chemnitz and Spener ; especially if it is still greatly admired by the most evangelical teachers of the Fatherland, and governs the practice of faithful pastors there ; and if, again, it has fallen into disuse anywhere only because of the disorders of war and the temporary triumph of rationalism ; must be of great interest to those who would conjoin true practice with a pure faith. And if that system seriously differs from the Pastoral Theology in vogue, it demands the study of

every right-minded and open-hearted pastor.

Besides, I could not disregard the request of many, whose approval is very dear to me. It is because they assure me that the book will do good, that I have been eager the Church should use it. And I confess a great opinion of its value. The ideal it presents has quickened my own sense of responsibility as a pastor. It illuminates and establishes the pastoral relation between a pastor and each of his flock, and his responsibility for each, and by drawing from the words of the Lord or His Apostles advice concerning the details of the administration of the Word and the Sacraments it helps to show which among things lawful are expedient, and which are not.

I trust no one will think I believe a man can learn to be a pastor out of a book. The pastoral art, like every other art, demands an especial aptitude ; and this aptitude is the resultant of very many delicate traits. A

man to be a good pastor must be true and devout and obedient and tender. And he must have tact. Tact cannot be taught by a book. But if books will not suffice for a man who has not tact, neither will tact suffice without books. There are geniuses who know by intuition what others labor to acquire ; and such do not need and cannot use the instruction which the ordinary man needs; yet, besides that the geniuses are infrequent, we ought to remember that unbridled genius is dangerous. The duties of a pastor are not a field for experiment and invention. Originality is not as useful here as obedience. And even genius, when sanctified, will be thankful for the petty rules, the routine, the discipline, by which it is curbed, controlled and guided. The matter is decided for us if the Lord and His Apostles have left for us any contribution to Pastoral Theology. They have, in their example ; and they have added wise counsel, which ought to be observed to

the letter. This makes Pastoral Theology a positive science. Nor ought we to underrate the comments of the fathers. I have profound respect for authority. It is indeed a great thing that a saint or doctor of the Church or a Reformer thought thus or so. Their teaching, their faith, and their practice are to be understood, each in the light of the other. It is instructive to see how they pondered the questions which some earnest men now call little. I greatly doubt whether we dare throw away the body of their traditions. The Church of the Living God is the pillar and ground of the truth. We must try every part of its structure by the Holy Scriptures, before we declare it to be worthless. And I need only remind the pastor, who sometimes is distressed because fidelity to the Master requires him to stand apart from and under the condemnation of men as earnest as himself, that he may find comfort and support in knowing that men wiser and better than they are interpreted the Scriptures with him.

There are certain mistakes of the present time which we must endeavor to correct. One is an unreasonable contempt for the ministry. This is largely due to worldliness. But the ministry is somewhat to blame for it. Some of us do not remember that, though we are but earthen vessels, we have God's treasure in our keeping. They do not remember that they *have been called*, even as God called Isaiah and Jeremiah ; that they have no right to go beyond that calling ; but within that calling they are endowed with every requisite of wisdom and power. And when men decry them or their work, they are too ready to believe that the greater part of their ministry is empty of the Spirit of God, and consequently ineffectual. Instead of magnifying their office—which is only another word for expecting to the utmost God's fulfilment of His promise—they are sorely tempted to magnify themselves ; and they are led astray by the quick recognition with which the seek-

er for applause meets. We are tempted, again, to value immediate results. The Lord said, *Woe unto you when all men speak well of you*; yet this is held by many to be the best proof of pastoral success. The sociability of a congregation, its crowded pews, its full treasury, its regular revenues, and an activity in it (whatever the methods and ends of that activity may be), seem to be the criteria of its life; and a pastor is sorely tempted to despair if his congregation falls short of this, and for the sake of this more and more to neglect the spiritual culture of the members of his flock. They become less and less his *Beichtkinder*; until at length he is made to feel that they are simply the people on whom he depends for his livelihood.

Is it not necessary, then, that both the ministry and the congregations should be reminded of the basis and responsibility of the sacred office? Our people need to be taught that we minister to them the Word of God and are stewards of His mysteries.

It seems to me that men put so much faith in earthly machinery in the Church, only because they are ignorant of the Divine order. It is in churches which do not understand Holy Baptism and the Sacrament of the Altar that church-kitchens are spoken of as a means of grace. But have we not admired the application to the church of the machinery of the caucus and the mass-meeting? Are not principles sacrificed to effect? And is it not the commonest thing in the world to import and to carry from city to city some exciting way to make men good; to require every pastor to acknowledge his ministrations a failure and, intermitting his own supreme responsibility, to become one of a multitude to be drilled and wheeled by a master in the art of managing men? Even where one stands out against this, he admires it; perhaps he imitates it; and, yielding more and more to the spirit of the age—which is very likely to obey the prince of this world—he

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becomes more and more unmindful of the divine rules of pastoral fidelity, which, even for the best ends in the world, he has no right to disregard.

I consider it another very grave symptom that there seems to be a general want of faith in the doctrines which distinguish the different denominations of Christians from one another. There would be no reason for regret if all were of one mind and one heart ; and certainly it is good and pleasant when some great calamity or common deliverance unites in Christian ministry men and women of opposed creeds. But it is horrible that Christians persist in divisions, which seem to have lost all significance, and let so much of their doing and giving be wasted on the support of a separate but useless establishment ; or, with a continual pretense of mutual confidence, are on the alert to cajole and weaken and destroy one another. How much better to examine these differences, to manfully give

up those which are baseless, and to assert as the Truth of God those which are found to be His Truth. To be Christian we must be honest. *He who is of the truth, heareth my voice*, our Saviour says. How can one hear His voice, if he be not of the truth?

It is for these reasons that Pastoral Theology cannot carelessly adopt the methods of the world. The arts which may make another association powerful, are not thereby recommended to the Church. Every eminent qualification will not fit one to be a pastor, whom God does not call. The Church of the Living God can be called, gathered, enlightened, sanctified and preserved in the true faith only by His Spirit, given in His Word and working through the Sacraments. The sheep and lambs of the flock can be *fed* only with the Word and Sacraments. And those who have wandered from the fold must not be followed with an outcry or lured with the art of a trapper ; but the Saviour will go

after them in His Ministry, through His Word and Sacraments. It certainly is essential that we should consider no question small which refers to the preaching of the Gospel in its purity and the right administration of the Sacraments.

Nor can we learn our Pastoral Theology from the teachers of other communions. We can learn much from them, but not all ; and all that we learn we ought to try in the crucible. This, not because it must be our rule to distrust, criticise and defame ; nor because we may make little of what others are doing in the name of the Lord ; but because they professedly think differently of the Christians and the unbelievers they preach to, of the baptized and the unbaptized ; they put another estimate on the Word they preach and the Sacraments they administer ; and very naturally, if they believe the Sacraments, for instance, to be a little different from what the Scriptures say they are, they must use other

pastoral methods than those the Scriptures prescribe. They do not define the words they use as we define them. And herein lies the absolute duty of every one of our pastors to learn what the teaching and *praxis* of the Evangelical Church is.

It has been urged that the methods which were suitable in the times of the Reformation for that very reason cannot be suitable now, the times having changed; and there is a grave presumption that many old usages have fallen into oblivion because they were worn out. I trust no one will think this book hopes to revive old fashions. Nor would we urge the adoption of fixed rules which would prove applicable in one case but not in another; for we freely admit that pastoral methods must vary. It must be remembered, however, that many of the good usages of former time have been stolen from our Church by unbelief; and it has been found that they are more appreciated and longed for in pro-

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portion as the faith of the Gospel revives among us. But it is our contention, 1. That we ought to know the *Scriptural* principles of pastoral duty, and also the manner in which our Confessors carried them into practice ; 2. That we ought to hold those principles and in their light decide whether the old methods are not better ; and 3. That we should not yield those principles even to methods which are generally approved and which promise “success,” if those methods and the Scriptural principles are incompatible.

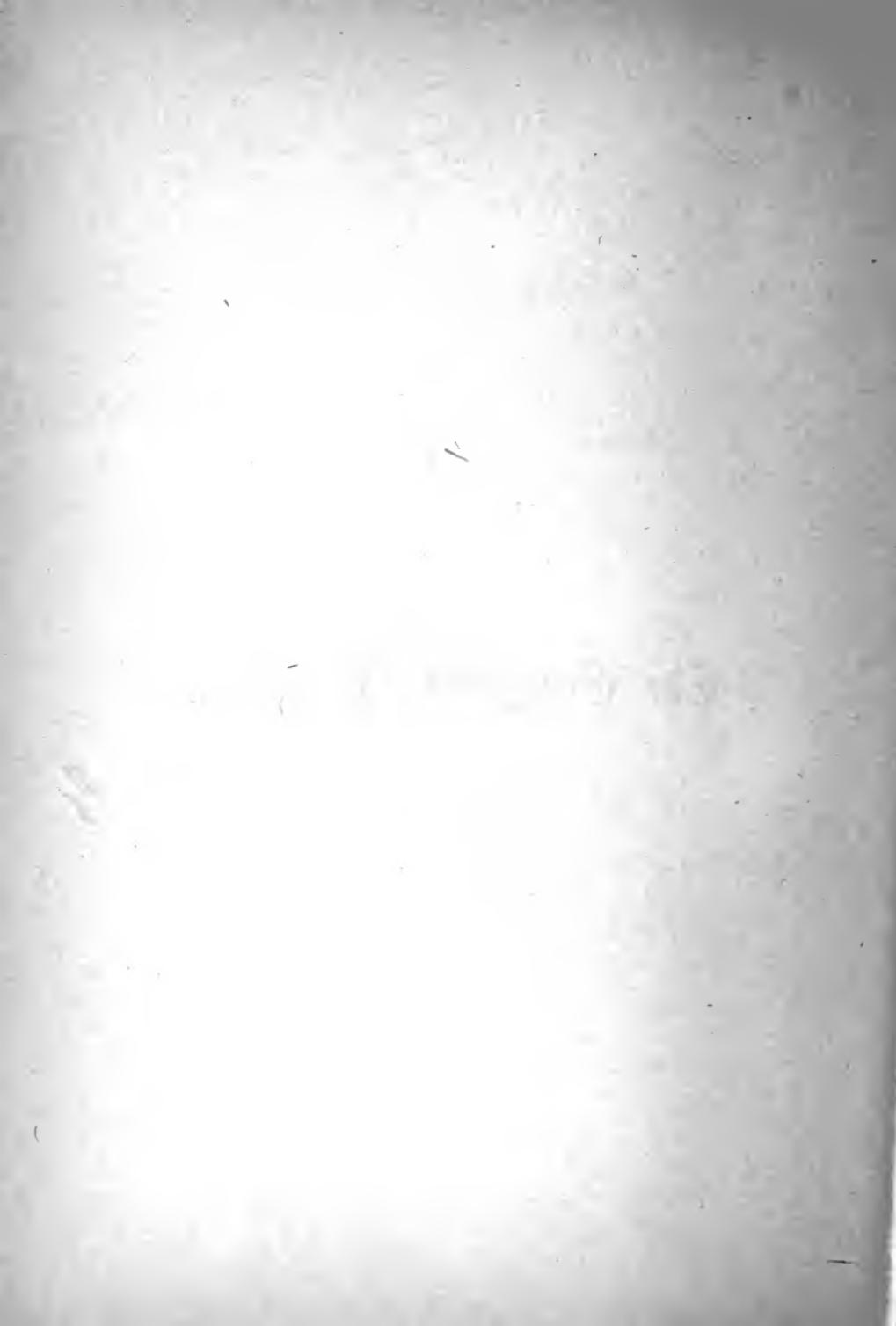
A great work remains for the younger generation in our Church. We need a history of the spiritual life of the German Church. We need a sympathetic study of its old customs, and of the causes which led to their abandonment or modification, and of the remarkable unanimity with which the leaders in all that is hopeful for the Church are urging their revival. Those who read English only need a better acquaintance with that

type of piety which is our peculiar blessing. And we ought to have in our homes the genial story of the great German pastors, who, thank God, have not been without worthy successors in this new country.

I have to add that the references to Luther's works in this book (except on p. 110) are to the Erlangen edition ; Chemnitz's *Examen* is quoted from the Frankfort edition of 1707.

EDWARD T. HORN.

*Charleston, S. C., Feb. 1, 1887.*



The Evangelical Pastor.



THE  
EVANGELICAL PASTOR.

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I.

THE PASTOR'S CONVERSATION.

LUTHER'S *Letters*. *Table Talk*. Conrad Porta, *Pastorale Lutheri* (new ed. Nördlingen 1842). Gesert, *Das ev. Pfarramt nach Luther's Ansichten*, 1826. Erasm. Sarcerius, *Hirtenbuch*, 1558. Hemming, *Pastor*, 1566. Bidembach, *Manuale ministrorum ecclesiæ*, 1603. Balduin *Brevis institutio ministrorum verbi divini, ex epist. 1. ad Timotheum excerpta* 1623. Tarnov, *De sacrosancto ministerio*, 1624. Cave, *Minister Jesu Christi*, 1642. Quenstedt, *Ethica pastoralis* 1678. Feustking, *Pastorale evangelicum*, 1696. Mayer, *Museum ministri ecclesiæ* 1703. Arnold, *Geistliche Gestalt eines evang. Lehrers*, 1723. Zinzendorf, *Jeremias*,

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ein prediger der Gerechtigkeit, 1741. Kortholt,  
*Pastor Fidelis* 1698. Richd. Baxter, *The Reformed  
Pastor*. George Herbert, *The Priest to the Tem-  
ple*. A. H. Francke, *Monita Pastoralia* 1712.  
Paul Anton, *Die Pastoralbriefe*, 1753. J. P. Mil-  
ler, *Anleitung zur weisen u. gewissenhaften Ver-  
waltung des Lehramts*, 1774. Bengel : *Shatzkäst-  
lein, etc.*, 1860. *Praktische Bemerkungen, die Füh-  
rung des geistl. Amtz betreffend* 1814. Brandt,  
*Der Prediger fur den Prediger* 1830-31. Löhe,  
*Der ev. Geistlicher*, 3d ed. 1876. Beck, *Gedank-  
en aus u. nach der Schriftüber Christl. Leben u.  
geistliches Amt* 1859. Löhe, *Bist du ein geistlich-  
er*, 1863. J. M. Mason, *Student and Pastor*. Dief-  
fenbach and Mueller, *Diarium Pastorale* (contain-  
ing the *Evangelical Breviary*, a “*Handagende*”  
and a *Hirtenbuch*, 2d ed., Gotha, 1876. Paludan-  
Müller, *Der ev. Pfarrer u. sein Amt*, 2d ed. 1880.  
C. F. W. Walther, *Amerikanisch-Lutherische Pas-  
toral-theologie*, St. Louis, 1872. Beck, *Erklärung  
der Briefe Pauli an Timotheus*, 1879. *Pastoral-  
lehren des Neuen Testamentz*, 1880; transl. into  
English, T. & T. Clark, 1885. Majer, *Bist du  
ein Geistlicher*, 2d ed. 1883. Preusz, *Das pastor-  
ale Amtsleben*, 1884.

*1. What is the office to which God has called you?*

The ministry of the New Testament, not of the letter but of the spirit ; a stewardship of the mysteries of God. (2 Cor. 3 : 6 ; 1 Cor. 4 : 1.)

*2. What methods does Luther propose to one who hears that call?*

*Oratio, Tentatio, Meditatio faciunt theolum.*

*3. Explain to me his meaning in the word "Oratio," and state his argument.*

"Kneel in thy closet and with real humility and earnestness beg God that through His dear Son He will give His Holy Spirit to you, to enlighten you, guide you and give you understanding ; as thou seest that David in the 119th Psalm continually begs, *Teach me, Lord; Show me; Guide me; Instruct me*, and the like. Even though he had the text of Moses and well knew other books and daily heard and read them, yet did he wish to

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have the real Master of the Scriptures also, that he might not be left to his own reason and be his own teacher."

*4. Does a minister need especial rules for prayer?*

Yes ; he must pray because he is a believer ; and certain prayers *belong to his office*. Like St. Paul, he should pray without ceasing for those committed to his care ; he should pray that God would open to him His holy Word ; he should pray God to make him sufficient for his office ; and he should bear particular cases of need before God in perpetual intercession.

*5. Is it of use to have fixed times for prayer ?*

It is of greatest use.

*6. Is it of use to have forms of prayer ?*

They are of especial use when, though our need is great, our spirits cleave to the dust.

*7. What times are best, and where can appropriate forms be found ?*

See the *Evangelical Breviary*, published in German, by Dieffenbach and Mueller, in the year 1857. The name *Breviary* is given in the Roman Church to a collection of lessons from Holy Scripture, hymns and prayers, arranged for all the days of the year, to be said at the canonical hours by all the clergy. In monasteries it is strictly followed; but secular priests are allowed to read these devotions at such times as are convenient. The main constituent of the Breviary is the Psalter, which is so arranged in it as to be read through every week. The idea of the Breviary is the injunction of the Holy Scripture, *Pray without ceasing.*

The idea of the *Evangelical Breviary* is the adaptation of the same daily and continuous service to the use of the Protestant ministry. While it does not seem possible for us to use it in all its parts, because we have to work as well as pray, it helps to fix a right ideal of our life as ministers of God, and it is so rich in the material of devotion, that it will be profitable to read about it.

The *Evangelical Breviary* is divided into three parts: 1. The *Lectionary*; 2. The *Psalter*; 3. The *Collection of Prayers*. The *Lectionary* gives appropriate readings for every day of the week; and

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these are divided between Matins (the devotions of early morning), Lauds (at 9 o'clock), *Pro Pace* (at 12), Vespers (at sundown) and Complines (our Evening Prayer). The *Matin Service* contains Psalms and lessons and prayers ; to the 9 and 12 o'clock and sundown prayers only Psalms are assigned ; at 3 o'clock a short text of Scripture is proposed to our meditation ; and the Evening Prayer again has fuller provision.

The *second* noteworthy point is that each day of the week has a peculiar *topic*, which governs the lessons and the prayers. The topic on every Sunday is : *The Divine Institution and Mission of the Ministry*. On Monday : *The Promise given to the Ministry, and its Responsibility*. On Tuesday : *The Minister's Walk and Conversation*. On Wednesday : *The Prophetic Office*. On Thursday : *The Pastoral Office*. On Friday : *The Priestly Office*. On Saturday : *The Office of the Confessor*. The very remarkable *Allegemeines Gebetbuch* endorsed by Luthardt and Kliefoth for general use, also prescribes a distinct topic to the devotions of every day in the week ; and it will be remembered that Bishop Wilson's celebrated *Sacra Privata* pursues a similar course. The object of the *Evangelical Breviary* is to provide devotions which be-

long rather to our office than to our persons ; and it is evident that such daily communion with God concerning our duty as ministers would result in carefulness and self-examination and continual purification.

It is impossible to set forth the riches of the *Oratorium* which forms the third part of the book. It contains two hundred and fifty-three prayers, most of them derived from sources sacred in our Church. Besides full provision for the "*Hours*" described above, it has prayers for Sunday, while engaged in worship, prayers to be said before and after every official act of the minister, and prayers for especial occasions, for instance, *Before the study of the Bible*, *In spiritual barrenness*, *When one is weary of his office*, etc. As a specimen I have translated a series of Sunday morning prayers and give them here.

#### *Before Going to Church.*

Lord God, heavenly Father, who dost will that in Heaven and on earth Thy saints should praise and bless and worship Thee without ceasing : Give Thy Spirit and Thy grace to me, Thy servant, and to all Thy people, that we may lift up holy hands in Thy house without wrath or doubting, and may

both teach and hear Thy word with joy : Through etc.

*The same*

Lord Jesus, Thou ~~most~~ called me to be an ambassador ~~of~~ Thee. I go now to Thy house, I enter Thy holy place, I am about to declare Thy message : Oh, be Thou with me and make me sufficient for this work, because of myself I am not equal to it. Lord, go Thou with me, and let Thy strength be made perfect in my weakness. I go in Thy name ; and in Thy strength will I do my office ; Oh, let me finish it in Thy blessing.

*On the Way to Church.*

Hold up my goings in Thy paths, that my footsteps slip not. Ps. 17 : 5.

*The Minister's Preparation in the Sacristy.*

Lord Jesus, it is Thy office which I have undertaken ; it is Thy work which I am doing ; it is Thy Word which I preach ; it is Thy people whom I would build up ; it is Thy glory that I seek ; Oh, help in this hour, that I a poor sinner may do all according to Thy most holy will.

*Before the Altar.*

O Lord God Almighty, I thank Thee that Thou dost permit me now to stand before Thy holy al-

tar, and to fall before Thy mercy-seat for our sins and for the transgressions of Thy people. Accept my prayer, O God, and make me worthy to offer the prayers of Thy people, and by Thy Holy Spirit enable me whom Thou hast called to Thy service to call upon Thy name at all times and in all places without blame, with the witness of a good conscience, that Thou mayest regard my prayer and be gracious unto me according to Thy great mercy. (From the Greek Church.)

*After the Altar Service.*

O most merciful God, Father, Son and Holy Ghost, I thank and praise Thee, because Thou hast permitted me by Thy grace to complete this holy service : in Thy mercy forgive the sins I have therein committed through sloth, or carelessness, or worldly thoughts, and let not my congregation suffer the consequences of my sin. Rather bless Thou this holy service to all these souls unto eternal life.

*Before the Sermon.*

Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is : Grant unto Thy servant that with all boldness I may speak Thy word. *Acts 4: 24, 29.*

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*Or*

O Lord, open Thou my lips,  
And my mouth shall show forth  
Thy praise.

*After the Sermon.*

O dear Lord Jesus Christ, who hast justified us and made us happy, and hast given unto me the power to expound Thy Holy Word, and also to my hearers the power to hear the same ; preserve and strengthen them and me in this doctrine, and give us grace that we may continually increase in the knowledge of Thy grace and in sincere faith ; guard us against all sects and false doctrine, that on the blessed day of our redemption we may be found blameless and without fear. And to Thee with the Father and the Holy Ghost shall be the praise in a world without end.

8. *What does Luther mean by the word “Tentatio”?*

“ As soon as God’s Word has free course through thee, Satan will visit thee, to make a real doctor of thee, and by means of temptation to teach thee to seek and to love the Word of God.”

*9. Does this exhaust the meaning?*

No; the word might be rendered by "Experience," taking this latter in two senses, as experience which we *have had*, and the experience we *have*, namely, knowledge, tact, skill, assurance and courage got from discipline and practice."

*10. What does Luther mean by the word "Meditatio"?*

"Not only in the heart but externally to study and analyze the spoken and the written Word, to read it and read it again, with diligent attention and reflection, in order to discover the meaning of the Holy Ghost in it."

*11. This is almost the same as we mean by our word "Study"?*

Yes.

*12. What books ought a minister study?*

First and only, the Word of God. But other books ought to be studied as an aid to the right understanding of this.

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*13. Has not a minister a right to become acquainted with other than sacred learning?*

He must always remember that he is not his own, and that his whole activity belongs to his Master and to the flock of God. In so far as literature, science and the study of history and human nature can serve him in his especial stewardship, he is in duty bound to pursue them in right proportion.

*14. Tell me what are the most necessary books for a minister?*

1. The Holy Bible in the original Hebrew and Greek, with such dictionaries and grammars as may be necessary.
2. The Christian Book of Concord.
3. A good Church History.
4. Schmid's Dogmatics.
5. Such commentaries as give necessary introductions to the books of the Bible and assist and stimulate study, but not such as make original study seem superfluous.

15. Name any Commentaries of this sort which may be had in the English tongue?

ON THE OLD TESTAMENT: *Keil* and *Delitzsch*. *Pusey*.

ON THE NEW TESTAMENT: *Meyer*; *Bengel's Gnomon*; *Stier's Words of Jesus*; *Trench* on the *Miracles* and on the *Parables*.

16. Is it possible for a pastor to observe hours of study?

It will be of use to fix such hours and observe them as closely as possible.

17. Do you propose any rules for study?

Merely this, that it is salutary to lay out a course of study which you may recur to however you may be interrupted. It will give method to your work. It will yield definite results which will encourage you. And it will deliver you from indolence.

18. Give me a suitable prayer to be said before study.

Lord Jesus Christ, open the ears and eyes of my mind, that I may hear and understand Thy Word

and do Thy will. I am a stranger and a pilgrim on earth! Hide not Thy commandments from me. Take away the covering from mine eyes, that I may see wonderful things in Thy law.—*Ephrem Syrus.*

Eternal God and Father of our Lord Jesus Christ, vouchsafe to me Thy grace, that I may well and faithfully study Thy holy Scriptures, and seek Christ therein and there find Him, and through Him have eternal life.—*Luther.*

Oh, Lord God, if it please Thee through me to do somewhat to Thy glory, and not to my praise or the praise of any man,—out of Thy pure grace and mercy give to me a right understanding of Thy Word.—*Luther.*

Give to me, O dear Lord God, Thy grace, that I may rightly understand Thy Word; and much more, that I may do it. And O dearest Lord Jesus Christ, if Thou seest that this my study will not be alone to Thy glory, let me rather be ignorant of every letter, and give Thou to this poor sinner only so much as is to Thy praise.—*Luther.*

## II.

### THE CALL.

See Harnack, *Die Kirche, ihr Amt, ihr Regiment*, Nürnberg, 1862. *Practical Theology I.* Erlangen, 1877. Huschke, *Die streitigen Lehren v. d. Kirche, v. Kirchenamt, v. Kirchenregiment, u. v. Kirchenordnung*. Leipzig, 1863. Philippi, *Glaubenslehre v. 3.* E. Francke, *Das amt des N. T. Luth. Zeitschrift*, 1849, p. 672. Löhe, *Aphorismen über neutestamentliche Aemter*, Erlangen, 1850. *Kirche u. Amt*, 1851. Münchmeyer, *Das Amt des N. T.* Osterode 1852. K. Lechler, *Die N. T. Lehre v. heiligen Amte*. Stuttgart, 1857. Krauszold, *Amt u. Gemeinde* Stuttg. 1858. Harlesz, *Etliche Gewissensfragen hinsichtlich der Lehre v. Kirche, Kirchenamt u. Kirchenregiment*, Erlangen, 1862. Dieckhoff, *Luther's Lehre v. d Kirchl. Gewalt*, Berlin, 1865. H. L. Ahrens, *Das Amt d. Schlüssel*, Hannover, 1864. Vilmar, *Die Lehre v. geistl. Amte*, Marburg, 1870. Haupt, *Die grundstuerzenden Irrthümer unserer zeit in*

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*Bez. auf die Kirche u. ihre Verfassung*, Frankfort, 1873. Walther, *Die Stimme unsrer Kirche in d. Frage v. Kirche u. Amte*, Erlangen, 3d ed., 1875. *The Ministry*, M. Loy, Columbus, O., 1870.

19. *The Augsburg Confession teaches (Art. XIV.) “That no one should publicly in the church teach or administer the Sacraments, without a regular call”; what warrant has this in the Scriptures?*

Rom. 10:15; Jer. 23:21; Heb. 5:4, 5; 1 Cor. 12:28, 29; Matt. 9:37, 38; 1 Cor. 14:40; Acts 20:28; Eph. 4:11.

Luther also says, “It is not enough to say that all Christians are priests; they are not all pastors. For besides being a Christian and a priest, one must have have the office and a congregation. The call and the commission makes pastors and preachers.”

“Whoever wishes to preach or teach, let him show his call and commission, or let him hold his peace.” *On Ps. 82. Vol. 39, p. 255.*

“Even if thou couldst save the world with

one sermon, if thou art not called to do so, let it alone ; for otherwise thou wilt break the true Sabbath and displease God.” On *Exodus 20 : 8-11*.

“ It is not enough that one boasts that he has the Spirit. God does not wish us to put confidence in those who cry, Believe my Spirit, and those who say, The Spirit drives me, the Spirit drives me, the Spirit drives me ! For otherwise all of us would be on the same footing and no one would listen to anybody else. But where God calls and drives to the office of preaching, the work goes on and forces its way.” *Exodus 3.*

Hear also the weighty words of Chemnitz, *Loci Theologici*, Part III. I. *de Ecclesia* : “ It is useful to ask why so much depends on a minister’s having a proper call. It is not to be thought that this is only because of man’s appointment, or for the sake of order. It has the weightiest reasons, which are very instructive : 1. Because the office of the Word is the office of God Himself,

which He Himself means to execute through regular means and instruments in His Church (Luke 1:70; Heb. 1:1; 2 Cor. 5:20); therefore it is absolutely necessary if thou wilt be a true shepherd of the Church, that thou know that God wishes thy service and that thou art His instrument. For so canst thou apply to thyself those sayings of Scripture, Is. 59:21; 2 Cor. 13:3; Luke 10:16; John 1:25. 2. That the office may be rightly discharged and to the edification of the Church very many spiritual gifts are necessary, especially the guidance and protection of God. He who has a real call can appeal to God with a quiet conscience and expect that He will hear him according to His promises, 2 Cor. 3:2; 1 Tim. 4:14. 3. The principal nerve of the office is that God is present with it and works through it by means of His Spirit and grace. He who has been really called to the office and properly discharges it, can believe with confidence that the promises belong to him, Is. 49:2; 51:

16 ; Luke 1 : 76 ; 1 Tim. 4 : 16 ; 1 Cor. 15 : 58 ; 1 Cor. 16 : 9 ; 2 Cor. 2 : 12 ; John 10 : 3.

4. The assurance of having received a divine call also enables a minister to do his duty with greater industry, fidelity, cheerfulness and courage. Yes, this doctrine of the call awakens in the hearers also true reverence for and obedience to the office.”

20. *What does Luther further say of the use of the call to the congregation ?*

“ It is of use to the people and even necessary to warn them against unauthorized teachers (*Rottengeister*), and to enable them to make a difference between preachers, saying of their pastor, This is our preacher, given to us by God.” *Exp. of 1 Cor. 15 : 8-10.* Vol. 51, p. 116.

21. *How can a person know that he has been regularly called to be pastor of a congregation ?*

1. It must be the call of the congregation. Gal. 1 : 9 ; Matt. 7 : 15 ; 1 John 4 : 1 ; 2 John 10, 11 ; John 10 : 4, 5.

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See Luther's Tractate of 1523, *That a Christian assembly or congregation has the right and power to try all doctrines and to call, install and depose teachers: Reason and Proof from Scripture.* Vol. 22, 140. He says, p. 149, "Neither Titus, nor Timothy, nor Paul ever appointed a priest who was not elected and called by the congregation. This is clearly proved from Tit. 1:7 and 1 Tim. 5:2: 'A bishop must be blameless,' and from the command to prove the deacons. Now it is not likely that Titus knew who were blameless, but the report must come from the congregation, who must designate them. Again we read in Acts 6 that the Apostles themselves were not at liberty to appoint persons even to the much less important office of a Deacon, without the knowledge and consent of the congregation; but the congregation called the seven deacons and the Apostles confirmed them. If the Apostles could not by their own authority install officers whose duties referred merely to the distribution of temporal things, how could they have been so bold as by their own authority to confer the highest office, that of preaching, upon any one without the congregation's knowledge, consent and call."

2. It must be given by the constitutional representatives of the congregation.
3. It must not be due to any unworthy action of the minister himself.

*22. Is it never right for a man to propose himself to a congregation ?*

Sometimes it is right for a minister to do so. (1 Tim. 3 : 1 ; Is. 6 : 8.) But it is right only when done out of unselfish motives, out of love to God and His Word and His people.

*23. What should a minister now do, who is conscious that he owes his present call to unworthy action of his own ?*

“ He is not free to run away from his office ; but, now that he is in it, he must turn to God, repent, and endeavor that God may continually amend that which he himself began wrongly.”—*A. H. Francke, Collegium Pastorale.*

*24. It has not been an unheard of thing among us that ministers received and accepted a call*

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*limited to a certain time, for instance a year or a term of years : is this right ?*

No. Dr. Walther says : "A congregation has no right to give such a call and a preacher is not justified in accepting it. Such a call is not valid before God, nor is it legitimate. First of all, it is in conflict with the divine source of the call to the ministry in the Church, which is amply witnessed in the Word of God. (Acts 20:28; Eph. 4:11; 1 Cor. 12:28; Ps. 68:11; Is. 41:27.) For it is God Himself who calls ministers, the congregations are only instruments to separate the persons for the work to which the Lord has called them. (Acts 13:2.) This having been done, the minister is henceforth in God's service and no creature can depose or dismiss God's servant from his office until God Himself has deposed or dismissed him (Jer. 15:19; cf. Hos. 4:6), in which case the congregation only carries out God's deposition and dismissal. If nevertheless the congregation does it, it makes itself mistress

of the office of the ministry (Matt. 23 : 8 ; cf. 2 Tim. 4 : 2, 3), lays hands on the prerogative of God, whether it has before the call or with the call made arbitrary conditions, or subsequently attempts to make such. And the preacher who gives a congregation the authority to call and dismiss him at will, makes himself a hireling, a servant of men. Such a call is not at all the call to the ministry which God has ordained. It is not a call of God through the Church ; it is a contract between men ; it is no calling but a transient function outside the divine order, an arrangement made by men contrary to God's arrangement, and therefore it is grievous disorder. It is therefore, as we have said, null and void. One called in that way is not to be looked on as a servant of Christ and the Church.

" In the second place, such a call conflicts with the relation in which pastor and people ought to stand to each other, according to the Word of God. It is in conflict with the

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honor and obedience which his hearers owe to the divinely appointed minister of the Gospel (Luke 10 : 16 ; 1 Tim. 5 : 17 ; 1 Thess. 5 : 12, 13 ; 1 Cor. 16 : 15, 16 ; Heb. 13 : 17) ; for if the hearers really had that authority it would be in their power to withdraw themselves from the duty of showing that honor and obedience which God requires.

“ None the less is every sort of temporary call contrary to the faithfulness and steadfastness unto death which God requires from preachers (1 Pet. 5 : 1-4 ; 1 Tim. 4 : 16 ; 1 Cor. 4 : 1 ss.) ; and incompatible with the account which they, as watchers over souls, must give of those committed to their charge (Heb. 13 : 17).

“ Finally, a temporary call is contrary to the *praxis* committed to the Apostles by the Lord and observed by them, according to which they, that is the Holy Ghost through them, did not leave it to their hearers to decide how long they should remain with a congregation (Luke 9 : 4, 5). And it is contrary

to the *praxis* of the Church in those times in which doctrine, life, order and discipline were yet incorrupt. It needs no argument to show that so long as that sort of a call is usual, the Church never is rightly cared for, ruled, exercised in sound discipline, established in faith and godliness and spread abroad ; such a call opens the door to all disorder, confusion and harm through gainsayings and men-pleasing and men-fearing servants of the belly.

“ Let us then hear the opinions of some of our fathers in the faith.

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“ Thus writes *Hieronymus Kromayer*, Professor at Leipzig, died 1670 : ‘ The office of the ministry cannot be conferred by a call which after the manner of a contract is limited to a certain time, or reserves the liberty to dismiss the person freely called, because God has not given the authority to make such contract, nor does He permit it ; and therefore neither the one called nor those

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calling dare consider such a vocation and dismissal to be divine.'

"*Ludwig Hartmann*: 'We are servants of God and this is God's office to which we have been called, through men indeed, yet by God Himself; this holy work must accordingly be treated in a holy way and not as men please. A shepherd or a cowherd may be hired for a certain time; and when the time is up (yet not whenever you please) if they have not given satisfaction they may be discharged: but it is in no man's power to do so with a shepherd of souls. And a minister of the Gospel himself dare not accept the holy office in that way, unless he is willing to be a hireling. They who have been called after that fashion certainly will not be industrious and faithful but will be flatterers, saying what the people wish to hear; or if they be faithful, they will be in constant expectation that they will be dismissed.'—*Pastorale Evang.* p. 104.

*25. Would it then be right for a minister to pledge himself to remain with a congregation as long as he lives ?*

No : that also is contrary to God's Word.

*26. Is it right to refuse a regular call ?*

No man has a right to refuse a call which he knows to be the call of God.

*27. But, if the minister thinks himself unequal to the duty to which he is called ?*

Ex. 4 : 10-14 ; Jer. 1 : 4-8 ; 2 Cor. 3 : 4-6.

*28. Has a minister the right to ask any conditions of the congregation calling him ?*

It is his duty to have it clearly understood that he is to come as the Lutheran pastor of a Lutheran congregation ; that he is to preach God's Word purely and simply ; that he is to execute his office according to the Small Catechism and the Augsburg Confession ; that in the matter of worship, etc., he is to conform to the Lutheran Church ; and that in the services of the church and in the schools only such books are to be used as he can approve.

*29. What benefit does this propose?*

That the congregation as well as the pastor should guard their mutual relations by the Word of God and the Confessions of the Church.

*30. Do you mean that he should demand any change in the mode of worship of a congregation before he considers the call?*

No : this part of the answer must be interpreted by Articles VII. and X. of the Augsburg Confession.

*31. Cannot observances which are themselves indifferent sometimes involve a great principle?*

Yes : but this is not the time to import a great principle.

*32. If after the pastorate has begun some of the usages of the congregation need amendment, how are they to be changed?*

Some the congregation will change, if the reason for the change be suggested. And as to others, the minister must heed the advice given by the Wittenberg Faculty in 1626 :

"A Lutheran pastor can accommodate himself to them without offense for a while, until his hearers are better informed."—*1 Cor. 9:20-22.*

*33. Give Dr. Walther's vigorous words about proper Church and School Books.*

"That preacher who will look on quietly and allow it while his congregation sing out of books, and his children are taught out of books, which contain the poison of false doctrine, is no shepherd, but a murderer, of souls."

*34. If better books be not at once procurable?*

He must at least point out the errors which the books contain.

*35. What else has one who has been called a right to require?*

That the congregation express its determination to maintain him and his family. And it will be best if they state in writing the amount to be paid for his support at stated times.

36. *Ought every congregation own a parsonage?*

In the year 1531 Luther wrote to Pastor Bernhard of Doelin : "I am glad to hear of your intention to marry. But see that the parsonage be built before you marry ; for it is intolerable to board with your wife in some one else's house."

### III.

## BEGINNING OF THE PASTORATE.

### 37. *What is the use of Ordination?*

"It is a public testification by the Church that this person has been called also to administer the sacraments." *Wittenberg Form*, 1565. *Daniel II. 520.* "Such ordination is 1. A public declaration of any one's legitimate vocation, and the certificate that he is put over a certain church in the name of Jesus. The one ordained is thus certified that he has been rightly called, and the Church also needs such certitude. 2. The *ordinandus* is admonished concerning the orthodox faith and concerning honesty of life and manners ; and to the end of his ministry he ought to be mindful of this exhortation, because it is the commandment of God given in His Word. 3. The hearers are admonished

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partly concerning the fruits which ought to redound to them from the labors and vigils of a faithful minister, and concerning the reverence and gratitude they ought to show towards the ambassador of Christ and steward of the mysteries of God. 4. By the imposition of hands the *ordinandus* is bidden consider that he has been wholly dedicated to the ministry of God, as of old the victims were consecrated to God alone by the imposition of hands : let him think that a minister is to be slain by the cross and various afflictions as if he were a victim ; let him think that the gracious hand of God will be upon his head, i. e., that he will enjoy the divine protection if he piously and faithfully discharge his duty, and on the other hand will feel the weight of God's hand if he neglect it. 5. The *ordinandus* is commended to God by the common prayers of the Church, which never are in vain but avail much, as the examples given in Scripture show, Deut. 34 : 9 ; 1 Tim. 4 : 14 ; 2 Tim. 1 : 16. (Sel-

neccer interprets, “*The grace given unto thee, etc.*,” to be the presence and efficacy of the Holy Spirit in all the parts of his ministry.) *Non ritui sed precibus adscribitur illa efficacia.*—Hartmann I. viii., 13, p. 149.

38. *Should a person be ordained, who has not been called to a certain place?*

The Canon Law says (*Dist. 70*) *Nullus sine titulo ordinari debet.* “In 1597 a question arose as to the right of ordaining a person who had not yet been called to a parish, and while Doctors Fischer and Reudenius of the Jena Faculty answered in the affirmative, Mylius answered in the negative, adducing these reasons : 1. The *authority of Holy Scripture* : *Lay hands suddenly on no man*, 1 Tim. 5 : 22. But to lay hands on one who is not called by the Church, and to a certain congregation, would seem sudden and rash.  
\* \* \* 2. *The authority of the Church.* As is plain from this canon of the Council of Chalcedon, held in 488, attended by six hun-

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dred and thirty bishops : ‘ No man is to be ordained absolutely, neither presbyter nor deacon nor any who is in the ecclesiastical order ; but whoever is ordained must be appointed particularly to some charge in a church of a city, or in the country, or in a martyry, or in a monastery. But as regards those who are ordained without a charge, the holy Synod has determined that such ordination is to be held void and cannot have any effect anywhere, to the reproach of the ordainer.’ 3. *Because reason condemns it.* Whoever is ordained absolutely is not ordained minister of a church, but is constituted an Apostle, who is not confined to any place, but is authorized to teach anywhere. But this is unlawful.” *Gerh.* L. 23, 158, *note*, cited by Loy, p. 239, 40. See also *Hartmann* I. viii., p. 148. “ The notion that a minister is such absolutely whether he has a parish or not, and that he accordingly has peculiar powers, which no other person has, beyond as well as within the limits of

his parish, if he happens to have any, finds not the slightest encouragement among Lutheran writers of note, and has not the slightest foundation in Scripture. The doctrine taught by the Bible and the Church is, that the pastor's peculiar calling extends no further than the congregation which has called him, and beyond this he has no more rights than any other Christian." *Loy*, 164.

*39. Is ordination to be repeated whenever a minister enters upon a new pastorate?*

No. *Hartmann I.* viii. 17.

*40. Wherein does Installation differ from Ordination?*

"Ordination is done once for all, but Investiture is repeated as often as any one who has already been ordained to the ministry is called to another church, or to another grade of office in the same church." *Gerhard*, Loc 23, 170.

*41. Ought the new pastor preach an Introductory Sermon?*

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It is confidently argued by our authorities that he ought, principally because the people expect it and will be disappointed if, instead, he merely expounds the Gospel for the day. Besides, he here has an unusual opportunity. On the other hand, there may be an advantage in at once beginning a simple, unsensational, impersonal instruction in the Word of God ; and his inexperience and ignorance of all the relations of the congregation make him likely to say in an introductory sermon what may be prejudicial to his influence.

*42. What rules can you suggest for such a sermon ?*

Dr. Walther gives us the following useful note : " It is most appropriate to ground it if possible on the pericope for the Sunday. If this is not convenient, the following texts, which have been used again and again by ministers of blessed memory, are useful. Rom. 1 : 16, 17 ; 15 : 29-33 ; 1 Cor. 1 : 21-25 ; 2 : 1-5 ; 4 : 1, 2 ; 2 Cor. 1 : 24 ; 4 : 5, 6 ;

5 : 17-21 ; 1 Thess. 2 : 13 ; Acts 26 : 22-29 ; John 17 : 20, 21. When Prof. J. A. Dittelmair of blessed memory entered on his office as a deacon in Nuremberg on the 19th Sunday after Trinity, in the year 1744, he took his theme from the Gospel for the day, *The knowledge of Salvation in the Forgiveness of sins, the True Purpose of the office of Peace*. When the pious Siegmund Basch entered on his office as Oberhofprediger in Hildburghausen in the year 1751 on *Exaudi* Sunday, he took his theme from the Gospel, *The Testimony of Jesus the chief business of his servants*. When the distinguished theologian J. Melch. Goeze (whom the talented but bitter enemy of the Gospel, Lessing, held up to scorn) entered on his office at Magdeburg on the 1st Sunday after Trinity, 1750, he took his theme from the Epistle, *The Declaration of God's Word is the pleasantest work of an evangelical preacher*. When J. Ph. Fresenius entered on his office as Senior of the Ministerium of Frankfort-on-the-Main

on *Invocavit* Sunday, 1749, he took the text 2 Cor. 5 : 9-21, and as his theme *The evangelical nature of the Preacher's office*, giving 1. The evangelical ground of it—the reconciliation of God with men. 2. The evangelical end of it—the reconciliation of men with God, and 3. The evangelical means which this office uses to attain its end—the word of reconciliation. In the introduction he started from Is. 40 : 2. Finally, when on the 2d Sunday after Trinity, 1691, Spener entered on his office as Provost in Berlin, he first elaborated from the Gospel the truth concerning Blessedness, showing 1. Its cause, 2. its quality, and 3. the persons who attain to it. Then he showed 1. What he required from his hearers, (a) that they should recognize him to be one sent by God, (b) that they should obey not him, but Him who sent him, and (c) that they should pray for him; and 2. What his hearers had a right to expect from him, (a) that he should declare to them the whole counsel of God for their sal-

vation, (b) that he should be an example to them, and (c) that he should pray for them. As an opening, he took Ps. 34 : 8."

We add that a pastor should carefully avoid criticism of the congregation in his introductory sermon. Neither should he make many promises. And especially ought he not detail the reforms which he hopes to effect.

*43. What is the first duty of the pastor in his new charge ?*

He should visit all the families composing it, in order to become acquainted with them.

*44. What advice can you add ?*

He should visit the sick first, and those who on account of age or a like cause cannot easily make his acquaintance at church ; he should visit all, treating all alike ; even those who do not seem to be zealous and of a spiritual mind he should treat with equal confidence ; whatever may be said to him he should not allow himself to be identified with or counted

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against any party or group in the congregation ; he should avoid discussion of the acts or character of his predecessor, or of his colleague if he have one, while he should be quick to learn from his example and methods ; he should hear much but say little ; he should ask and observe the advice of the officers of the congregation ; his eyes and ears should be open to catch all information which will enable him to understand and assist his people, and he should at once visit and take his place in the schools of the congregation, both the parochial- and the Sunday-schools.

“ (The most stirring elements make themselves quickest felt on the minister ; if he is not prudent, he may fall into quite the wrong hands ; and even if this is not the case, there arises in the others the idea that they are overlooked.) It is specially important that we should show ourselves everybody’s friend, with a heart for all, ready and open for all. \* \* \* \* In the course of our general work it is the specially impressible and accessible people who gradually come to the front, the relia-

ble and the unreliable become known ; moreover, we can distinguish in the wider circle special natural rallying points instead of points artificially made."—*Pastoral Theology of the N. T.* Beck. p. 131.

45. *What practical advice does Dr. Walther insert here ?*

That the new pastor should not go away from home for at least six months after his coming, without the most pressing necessity ; that even though his need be great he should not make more debts than are absolutely necessary, and if forced to borrow he should not borrow from one of his parishioners ; and finally, that he should at once begin his Church Register and Church Book.

46. *What do you mean by this distinction ?*

The Register or *Seelenregister* is a list of all the baptized members of the congregation, so arranged that the history of each may be read at a glance. (We may suggest the following rubric : *First*, a narrow column

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in which may be placed references to other parts of the book ; *second*, the full baptismal name and surname ; *third*, place and date of birth ; *fourth*, place and date of baptism ; *fifth*, parents' names ; *sixth*, place and date of confirmation ; *seventh*, date of marriage and name of husband or wife ; *eighth*, place and date of death. A column may also be given to show whether the person has removed to another place or congregation.)

Besides, there should be in the *Church Book* a register of baptisms, confirmations, marriages and deaths, each containing every necessary detail, and also a Communion List, showing who were present at each administration of the Holy Communion.

#### 47. *Are these records of any importance?*

Besides their use to the pastor, his congregation has the right to demand that he keep them with the greatest care.

## IV.

### THE PASTOR PREACHING.

48. *Give me a form of prayer for one about to prepare a sermon.*

From *Luther*: Lord God, Thou hast made me a Bishop and pastor in Thy Church. Thou seest how unfit I am to discharge this office. Without Thy counsel, I would have spoiled everything long ago. Therefore do I call upon Thee. I would indeed give my mouth and tongue and heart to this duty ; I wish to edify Thy people ; I would gladly be a learner, and always go about meditating in Thy Word. O, use me as Thine instrument : only, dear Lord, forsake me not ; for if Thou leavest me alone, all Thy work in my hands will come to naught. 221.

*Another* : Lord Jesus, dear Master, I come to Thee now : Give to me out of Thy hands the bread of life that at Thy command I may carry it to Thy hungry people. See, I have nothing of my own—

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nothing at all ; I am a beggar ; but Thou art rich and hast the fullness of grace and truth. Lord, to whom shall we go ? Thou alone hast words of life. Give to Thy poor servants the bread of life, and to-day, according to Thy grace, fill my hands that I may distribute it at Thy bidding. O, Thou loving Saviour, suffer not Thy poor disciples to go away empty, but give to us some fragments that our souls may be satisfied with life and peace.—*Ev. Brev. 224.*

*Another:* My Lord and my God, Thou heavenly Sower of the seed, give to me this day out of the glorious and inexhaustible treasury of Thy Word the seed I am to sow. See, my hand is empty ; fill it with the golden grain of Thy pure Word, that the harvest may be well-pleasing unto Thee. Without Thee I can do nothing ; I am but a worker together with Thee ; give Thou Thy grace and the increase, and have mercy on my frailty. I will do what I can : and Thou, do what Thou hast promised.—*Ev. Brev. 225.*

49. *May a pastor allow any taste or occupation to interfere with the careful preparation of his sermons ?*

No : therefore he should avoid worldly occupations, and be watchful of his habits.

*50. Ought he write his sermons ?*

Quenstedt says : " Especially for young pastors and those of little experience, it is not only useful but necessary, as well for the sake of greater confidence in the delivery as in order to acquire a complete vocabulary, and also for memory's sake. But after a while, I think, the method may be changed. Those who have had plenty of practice, and are provided with a store of material and words, may, especially when press of duties compels it, write down only the chief matters, the arguments of each division, the proofs and the illustrations, and at the same time indicate the most suitable language."

(*Ethic. pastoral*, 113 s. W. p. 77.)

It may be added that it is not the *Lutheran* method to *read sermons*. The great peril of " extemporaneous preachers," the danger of continual repetition, may be guarded

against by conscientious preparation, and by resolutely confining ourselves to the particular text and particular theme in each discourse.

*51. What is the first requisite of a sermon?*

It should contain simply the Word of God.

I Pet. 4:11; Acts 26:22; Rom. 12:7;  
Jer. 23:28; 2 Tim. 2:15. (W.)

*52. Can any man be sure he is speaking God's Word?*

"Whoever cannot say this of his sermon had better not preach, for he is lying and blaspheming against God." Luther, *Wider Hans Wurst*, 1541.

*53. Give Dr. Walther's remark.*

"To purity of doctrine it is necessary that the Word of truth be rightly divided, 2 Tim. 2:15, that is, that the Law and the Gospel be properly distinguished. He who takes away the sharpness of the Law by the Gospel, and the sweetness of the Gospel by the Law; he who so teaches as to comfort and

secure, and still more he who terrifies, those already terrified by their sins ; he who directs those who have been convicted by the Law to prayer only, instead of directing them to the Means of Grace ; he who so expounds the Law, its requirements and its threats as to produce the impression that God is satisfied if a Christian does as much as he can, and overlooks frailties ; or makes the Gospel a comfort for the pious only ; he who seeks to lead the unregenerate to good works by means of the demands, threats and promises of the Law, and requires of those who are still without faith that they give up sin and love God and their neighbor ; he who demands a certain degree of repentance and comforts only those who have become new creatures ; he who changes *I cannot believe* into *I dare not believe* and the like ; such an one does not rightly divide the Word of Truth, but confuses Law and Gospel ; and though he preaches both Law and Gospel, his doctrine is false.”

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Ez. 3 : 17-21—"The great principle to be derived from this passage is, that the souls entrusted to a pastor's care must be warned by the Divine Word, by what that Word says about godless and unrighteous conduct, about apostasy and punishment, about conversion and life. This part of the divine Word in particular, therefore, is not to be passed over, must rather be applied to the various relations and persons concerned. He who fails to do this,—he who, for example, takes all the people in church or in a private meeting to be good Christians, and addresses them as if they were already converted men, or members of Christ's body, while there are yet among them the godless, the unconverted, the dead, backsliders, the lukewarm, and the indifferent,—he who does not say this, and warn his people of it, is responsible before God for all the souls whom he lulls to sleep, or at least leaves unwarned or unawakened by his silence regarding the divine severity, and by his illusive pictures of the Christian life."—*Past. Theol.*, Beck. p. 61.

#### *54. Who then is sufficient for these things?*

"The Holy Ghost must here be master and teacher, or no man on earth can understand, much less teach."—*Luther.*

55. *What is the second requisite of a sermon?*

That God's Word be rightly applied in it.

2 Tim. 3 : 16, 17. (W.)

56. *What rules are given for the proper application of the Word?*

2 Tim. 3 : 16, 17 ; Rom. 15 : 4.

57. *What is the third requisite?*

That it declare the whole counsel of God.

Acts 20 : 20, 26, 27. (W.)

58. *Explain this.*

Every sermon should contain so much of the Order of Salvation, that if it were the only sermon a person could hear, it would not leave him in ignorance of the way of life. A sermon should not preach of faith, without showing how to obtain faith. The doctrine of good works and of sanctification should not be overlooked. But the Gospel ought to be preached principally. No important doctrine and no common duty, but should receive attention in the course of the year.

*59. What is the fourth requisite ?*

That it should answer to the special need of the hearers. Luke 12:42; 1 Cor. 3:1, 2; Heb. 5:11; 6:2. (W.)

*60. What is the fifth ?*

That the sermon be seasonable. Matt. 16:3. (W.)

*61. The sixth ?*

That it be well arranged.

*62. The seventh ?*

That it be not too long.

*63. What are the requisites of a sermon, according to the Kirchenordnung of Electoral Saxony, 1580 ?*

It must be to edification, on the pericope, not long, for week-days as well as Sundays, delivered at an appointed hour, adapted to the hearers, and not on secular topics.

*64. What, after all, is the sine qua non of an effective sermon ?*

The wisdom that cometh from above. Dr. Walther says : "He who does not stand in

daily communion with God, who does not from his experience of himself know the deceitfulness and bottomless corruption of the human heart, nor has experienced and daily experiences the manner in which the Holy Ghost operates in his own soul ; he who does not pray when he approaches his text in order that, comparing it with the condition of his hearers, he may find the very matter to be treated, who does not pray when he goes to develop it, who does not pray when he goes to memorize, who does not pray when about to go into the pulpit, who, in short, does not beg God to give him the right sermon and then rise to preach anointed with the spirit of prayer—such an one cannot preach a right sermon. It may be that after a sermon born and delivered as we have advised, no one will cry out, What a sermon ! that hardened hearts will go out of God's house silent, and rather not speak of it, yet so much the more feel driven to speak of it with God ; but far from this being no result,

it is the very best result. Great praise often is a suspicious sign. And such praises often end in—nothing.”

*65. Have you anything to add? -*

Three helpful suggestions : 1. It is best to preach on the lessons for the day. 2. You ought to meditate on your text all week. 3. First let it preach its full meaning to yourself.

V.

## HOLY BAPTISM.

*66. What is necessary to a valid baptism?*

That one be baptized with water in the Name of the Father and of the Son and of the Holy Ghost.

*67. Is it not proper to say, Into the Name, etc.*

He who says, *In* the Name, really baptizes *into* the Name, and acts in the Name of the Triune God, who Himself baptizes. Both prepositions are used in the New Testament; and here also the rule should be observed, that it is not right to depart from the custom of the Church.

*68. Is a Baptism “In the Name of Jesus Christ,” or “In the Name of the Holy Trinity,” or “In the Name of God our Father,*

*Christ our Redeemer, and the Holy Ghost our Sanctifier," valid or invalid ?*

Not necessarily invalid ; but " It is safest to cleave to the words of Christ, and to use no other form of words than that prescribed by Christ Himself."—Gerhard's *Loci*, 20, 90.

*69. What rules should be observed concerning the water of Baptism ?*

It makes no difference whether it be taken from a stream or a cistern, or whether it be warm or cold ; except that for the sake of the infants to be baptized it is better that it be not too cold.

*70. There is on record a baptism with sand in the desert, there being no water at hand : What do you say of that ?*

It was not Baptism, which is the *water* comprehended in God's command. The person here described should have put his trust in God's Word and not feared that he would be lost without the Baptism which he wished for but could not get.

*71. What say you of the mode of Baptism?*

"As the word *Baptize* signifies in the original every kind of washing (Mark 7: 4) and since by the outward form of Baptism is signified not merely our burial with Christ (Rom. 6: 3, 4); but also the washing away of sins (Acts 22: 16), the outpouring of the Holy Ghost (Tit. 3: 5, 6), and the sprinkling with the blood of Christ (Heb. 13: 22; cf. Ex. 24: 8; Heb. 9: 19; 1 Cor. 10: 2); as moreover the object of the application of water is not the washing of the body, but it signifies the washing of the soul by the Word; and as, finally, the efficacy of Baptism is not hidden in the water, and therefore much water can accomplish no more than a little; therefore all the modes of Baptism we have mentioned are (*ceteris paribus*) valid.—*Walther.*

*72. Ought a Lutheran minister immerse a person?*

He ought not depart from the custom of the Church at his own pleasure; and to do so

because the candidate for Baptism regarded immersion as the only right mode, would be to countenance falsehood.

*73. In what manner ought the minister confer Baptism ?*

Let him take the child on his left arm, its head lying in his left palm, and thus holding its head directly over the font, let him three times apply water to its head plentifully with his right hand, saying as he does so, N. N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

*74. Ought the minister inquire whether the person to be baptized, has been baptized ?*

He ought ; because Baptism ought not be repeated.

*75. Is the Baptism of the Roman Catholic Church or of other Protestant Churches valid ?*

It is ; it is the application of the water in the Name of the Father and of the Son and of the Holy Ghost.

76. *What Baptism ought a pastor reject as invalid?*

If water were not used ; if the Baptism was not in the Name of the Father and of the Son and of the Holy Ghost.

77. *But what if the proper formula and proper material were used, yet in a religious body which ex-professo denies the doctrine of the Trinity and the Godhead of our Lord, and uses the form of sound words in another sense ?*

It is better to baptize a person who has received such Baptism. (See, however, *Ketzertaufe*, in Herzog, *Realenc.* VII. 652.

See also Hartmann, I. viii. 17, p. 151.  
*Jam vero ab heterodoxo ministro, cum asper-sio aquae in nomine Patris, Filii et Spiritus Sancti. tanquam substantiale adhibetur, ad-ministratus Baptismus integer censemur.*

78. *What shall be done in the case of adults, who are uncertain whether they ever were baptized?*

If all possible inquiry fails of certainty, then they should be baptized.

*79. Who have a right to bring a child to Baptism ?*

Its parents ; or those who stand to it *in loco parentis*.

*80. Has a minister a right to baptize a child whose parents object ?*

No.

*81. But if one parent objects, and the other desires it ?*

He should not refuse to baptize the child.

*82. What is the ground of these answers ?*

Only those should be baptized of whom we have reason to hope that they will be brought up godly.

*83. Is it right then to refuse Baptism to the children of a person in the parish who does not live an exemplary life ?*

No ; we ought not deny Baptism to a child in order to discipline its parents.

"No pastor shall omit the Baptism of the little children on account of the sin or impenitence of their parents."—*Saxon General Articles, 1557.*

The pastor is not to delay a good while over children born out of wedlock, disputing concerning the paternity of the child, but is to baptize it, and then report to the authorities. *Kursächs KO. 1580.*

*84. Are monstrous births to be baptized?*

If they are human.

*85. Until what age may children be baptized on the confession and renunciation of sponsors?*

Until they are capable of instruction which would fit them for confirmation. Yet if, unhappily, parents have neglected Baptism until their children are of such an age as to awaken a question in the pastor's mind, he should carefully instruct the child in the meaning of the Sacrament before baptizing it.

*86. How soon after birth should a child be baptized?*

As soon as it can be carried to the church. In Germany it is customary to baptize on the eighth day. The law requires (or formerly required) baptism within from four to six weeks.

*87. What record of Baptism should be made?*

The birthday and place ; name ; names and origin of parents ; names of sponsors ; date of Baptism. Also, if the parents dwell not where the church is, their dwelling place. It is well also to give a *certificate of Baptism*.

*88. Was not the sign of the cross made upon the child in former time ?*

It was, and in some parts of the Church this still is the usage. It is a beautiful custom, signifying that the child has now taken up his cross to follow the Lord. But it does not seem expedient to revive this custom where it has fallen into disuse.

*89. What is to be said of the old Lutheran form of Exorcism in the order of Baptism ?*

Recognized as an *adiaphoron*, it has fallen

into disuse, and there is no reason why it should be revived. See Herzog, *Realenc.* IV. 456.

*90. Why should there be Sponsors in Holy Baptism?*

It is a custom which has come down to us from earliest time. They answer in the child's name. They are to serve as *witnesses* of the child's Baptism, and are to exercise a parent's duty toward the child, in case the parents fail to do so or are taken away.

*91. Who then may be admitted as Sponsors?*

Only such as may be relied on to perform this duty ; and therefore (1) not little children, (2) not such to whose instruction and example the parents would refuse to entrust their children, (3) and not unbelievers, or those who, being addicted to another faith, would refuse to bring up the child in the faith confessed by our Church.

See *Kursächs. KO.* 1580. Also *Goslar KO.* 1531.

*92. Can a member of the Lutheran Church be Sponsor for a child baptized in another communion?*

He cannot promise to bring up a child to believe that which he does not believe to be the Truth of God.

*93. How many Sponsors should there be?*

It is usual to have three ; but it makes no difference how many or how few there are ; although there is danger of having too many through unworthy motives.

*94. May an absent Sponsor answer through a proxy ?*

This is not objectionable.

*95. What is the Sponsor's peculiar duty in the Baptismal Service ?*

To renounce the devil and confess the Christian faith in the name of the child.

*96. Is it their promise or the child's ?*

The child's.

*97. What is their further duty ?*

To teach the child what a solemn promise they have made in its name, and to bring it into the communion of the Church.

*98. Is Lay-Baptism admissible ?*

Certainly, when a pastor's services cannot be had.

*99. What is essential in such a case ?*

The application of water in the Name of the Father and of the Son and of the Holy Ghost.

*100. Who may confer it ?*

The father of the child is a suitable person ; or another believer of reverend character ; or a believing woman.

“ All Doctors of former time have acknowledged that if a woman, though she be not an anointed priest, baptize in case of need with water, though it has not been consecrated, in the Name of the Father and of the Son and of the Holy Ghost, such Baptism is the real Baptism of Christ ; and if a priest baptize the child again, he does wrong.” *Lubeck KO. 1531.* See *Gerhard*, L. 20, 23.

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101. *What is further to be said of such Baptism?*

The Saxon Kirchenordnung of 1539, for instance, advises that the pastor admonish the people not lightly to hasten to such Baptism ; but when it is required by extreme necessity let all present unite in prayer, say the Lord's Prayer, then let the child be baptized in the name of the Father and of the Son and of the Holy Ghost ; nor are they at all to doubt that this is a valid Baptism, which need not be repeated. This KO. also provides a form for a public acknowledgment of such a Baptism, after careful examination of the witnesses as to the manner in which it was done. (*Richter I.* 309.) See also *Lutheran Church Review*, Philadelphia, September, 1882.

102. *Should Baptism be in public or in private?*

Children ought to be baptized in the Church, that the congregation may pray for them, and also be reminded of their own Baptism. *Kursächs. Vis.* 1528.

*103. Give suitable forms of prayer for a minister, before and after baptizing a child.*

O Lord Jesus, Who hast said that no man can enter into the kingdom of God except he be born again of water and of the Spirit, and yet hast promised the Kingdom of Heaven to the little children,—see, we forbid them not, but bring a little child to Thee. Give, then, O dearest Lord, to the parents and sponsors of this child right preparation of heart, and vouchsafe to them Thy Holy Spirit, that they may faithfully pray to Thee. And to me, Thy servant, grant Thy Spirit and Thy grace, that I may do aright what Thou hast enjoined. It is Thy Baptism; I am but Thy hand and instrument. Acknowledge Thy Baptism and Thy servant, who am about to give Thy Sacrament at Thy command and trusting Thy precious promises. Bless and consecrate the water, that it may be to this child a washing of regeneration. Hear this my prayer, I beseech Thee, for the sake of the precious blood which was shed for us.—*Ev. Brev.*, 182.

*Afterwards.*

I thank Thee, Lord Jesus Christ, that Thou hast given Holy Baptism to this little child through

me, Thy servant. I pray Thee, give also the increase. I have baptized with water ; baptize Thou with the Holy Ghost, who now hath been poured out over this child and hath come into his heart as a pledge. Let Thy Spirit, O Lord Jesus, every day do Thy holy will in this child, that he ever may be mindful of this covenant with Thee, that if he fall he may rise up again, and find comfort in Holy Baptism, and that he may evermore know its precious fruits ; for Thy dear Name's sake.—186.

## VI.

### PREPARATION FOR THE HOLY SACRAMENT.

See Klee, *Die Beichte*, 1828; Binterim, *Denkwürdigkeiten*, Bd. 5; Augusti, *Denkwürdigkeiten*, Bd. 9; Ackermann, *Die Beichte*, 1852; Steitz, *Das röm. Buszsakrament*, 1854; the same, *Die Privatbeichte und Privatabsolution aus den Quellen des 16. Jahrh.* 1854; Kliefoth, *Die Beichte und Absolution*, 1855; Pfisterer, *Luther's Lehre von der Beichte*, 1857; Kaehlbrandt, *Ueber Absolutionspraxis*, (*Dorpater Zeits. f. Theol. u. Kirche*,) 1860, 3. Also Richter, *Ev. KOO. des 16. Jahrh.*; Daniel, *Codex Liturgicus*, vol. 2; Richard Baxter, *The Reformed Pastor*; J. A. Earnest, *The Preparatory Service in the Lutheran Ch. in the Lutheran Quarterly*, Jan., 1886.

*Books of Devotion and Communion-Books.—*  
*Luther's Betbüchlein; His Church- and House-Postills; Arndt's True Christianity; The writings*

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of Habermann, Marperger, Fresenius, Rittmeyer, Stark, Roos., Dann, Goszner (*Schatzkästlein*), Kapff, Löhe (*Samenkoerner des Gebets*), Delitzsch, Dieffenbach (*Wort u. Sacrament; Ev. Hausagende, Ev. Hausandachten*); *Allgemeines Gebetbuch*, publ. by direction of the Allgem. Luth. Conferenz, Leipzig, 1883.

*104. What preparation should be required of those who wish to receive the Holy Communion?*

St. Paul says, Let a man examine himself, and so let him eat of that bread, and drink of that cup ; 1 Cor. 11 : 28. And the rule of our Church is set forth in the XXV. Article of the Augsburg Confession : “ It is not usual to communicate the body of our Lord, except to those who have been previously examined and absolved.”

*105. What was the original mode of that examination and absolution ?*

Nearly all the *Kirchenordnungen* of the XVI. Century require that every one who wishes to receive the Sacrament shall personally give notice of his wish to the pastor, who

may then discover whether he needs special instruction and comfort him with the Absolution. The normal method was to have a service in the church on the Saturday afternoon before the Communion, after which the communicant came to the minister ; and often the service was appropriately closed after this *Beichte* or confession.

*106. Wherein did this BEICHTE differ from the Roman Auricular Confession ?*

See the *Schmalkald Articles*, Part III., Article III. The Roman Church requires confession at least once a year ; it requires the enumeration of sins, teaching that every unconfessed sin is also unforgiven ; it ascribes to the absolving priest judicial authority ; and the confessional is used for the imposition of penance, whereby the merit of our Lord Jesus Christ is obscured. On the other hand, the pattern of a right confession and absolution is to be seen in the *Book of Concord* (M. p. 363), in the Small Catechism, Part V. See

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also Saxon KO. 1539, Richter I. 310, *Luther*, 26, 296 ss.

*107. Did our Reformers retain private confession merely as a concession to Rome?*

No, but for the sake of the young and uninstructed, for the comfort of troubled consciences, and for *the sake of the Absolution*.

“The chief end of Confession in the Church is to bring sinners back to Baptismal grace, as the indispensable prerequisite of a worthy use of the Lord’s Supper.” Zöckler, Enc. III. 173. He quotes *Cat. Maj.* 497. 79.

See also Brunswick KO. 1528. “No one is to receive the Sacrament without giving account of his life to the preacher, that not through his neglect some should go to the Sacrament unworthily and unto condemnation.”

*108. Is private Confession and Absolution then necessary, according to the spirit of the Lutheran Church?*

Our Reformers, Confessions and *Kirchenordnungen* repeat that it is not to be made compulsory. Luther also says, in a note to

the *Saxon Visitation Articles* (*edition of 1538*), Richter I. p. 91 :

“ If the pastor himself or a preacher, busied in such matters every day, desire to go to the Sacrament without confession or examination, he shall not be forbidden. The same rule may apply to other intelligent persons who are conscious that they are well informed : that we may not make a new *Bapstzwang* or compulsory custom out of such confession, which we should and must have *free*. And I myself sometimes go without confession, that I may not make it a matter of compulsion to my conscience. On the other hand, I use confession, and do not wish to be without it, most of all for the sake of the Absolution, *i. e.*, God’s Word. For the young and the rude must be drawn and taught in a way different to that we use with the intelligent and experienced.”

Again he says (Richter I. 92), “ Again let not those be compelled (provided they have a good report for faith and knowledge of the

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doctrine of Christ) who wish to confess to God alone, and thereupon take the Sacrament. For each then takes it upon his own conscience, as St. Paul says, *Let a man examine himself.*"

In the *Formula Missæ*, 1523, Luther says, "I think it enough that this questioning or exploration should be made with each who wishes to receive the communion, once in the year. But no one can be so intelligent as to need to be examined but once in his whole life, or even never."

See also *Warnungsschrift an die zu Frankfort*, etc., 1533. 26, p. 294. "If I had thousands and thousands of worlds, I would rather lose them all than let one particle of this *Beicht* go out of the Church. Yes, I would rather bear the tyranny of the Pope in fasts, festivals, vestments, places, and caps, so far as it can be borne without harm to faith, than that the *Beicht* should be taken from Christians. For it is the first, most needful, and most useful school of Christian

men, wherein to learn to understand and use God's Word and their faith ; which they cannot learn so well from public reading and preaching. \* \* \* For the sake of this part (the Absolution) do I use *Beicht* most of all, and cannot get along without it ; for often, yes daily, it gives me the greatest comfort when I am troubled and burdened.

"Though a minister may preach both the Law and the Gospel, he does not from the pulpit ask and try how his hearers have taken it in ; he cannot see wherein he has failed of his purpose, or which of them needs further comfort or rebuke." pp. 309-311.

*109. Is it in use anywhere in the Lutheran Church ?*

It is, in some parts of Germany. There are many cases in which it might be of greatest benefit. And every pastor frequently receives private confession and ought to impart the Absolution.

*110. Give me some account of the history of this custom ?*

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The following is from Dr. *Theodosius Harnack*, in *Zöckler* IV. 438. “*Beichte*, as a custom of the Church, is indeed not commanded in the Scriptures, neither was it known in the Old-Catholic Church; yet, especially on account of the Absolution, which is ordained of God (Matt. 16 : 19 ; 18 : 18 ss.; John 20 : 22, 23), it is a wholesome and appropriate institution of the Church, in its essence going back to the time of the Apostles (James 5 : 16), and needful in the Church. She needs it partly as the centre and fulcrum of her whole pastoral activity, and partly as a bar against an unworthy use of the Holy Supper (Matt. 7 : 6).

“ Let us cast a glance upon the history of the evolution of the custom. When the masses pressed into the church after Constantine, the old penitential discipline (see Kliefoth, *Die Beichte und Absolution*, 1855, p. 19 s.) became more and more impracticable (see *Augustini Enchiridion ad Laurentium*, c. 80, §21). In the Eastern Church also the

‘Presbyter for Repentance,’ appointed since the Third Century to take cognizance of secret sins, was, because of certain offenses, done away in 390. In the West, however, where Cyprian, Ambrose and Augustine laid the foundation, of whom the latter rightly ascribed to the Church the power to forgive sins in the name of God, and not merely to retain them (Cyprian)—though they erred in basing this power not on the Means of Grace, but upon the legitimacy of the ministry—the construction of the peculiar Roman practice of Confession and Absolution began under Leo the Great. Leo’s work was this : Abrogation of the Penance for gross sins which could be made only once, and establishment of the permission to repeat penance ; extension of penance to the whole Church, inasmuch as he gave to the whole of Lent the aspect of a penitential season ; introduction of private confession (before the priest) of secret gross sins. Gregory the Great completed Leo’s work by extending the prac-

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tice of confession to all sins, and by regarding every sin not confessed to a priest as a *peccatum irremissibile*. (See Lau, *Gregor der Grosze, nach s. Leben u. s. Lehre*, 1845). The following Centuries introduced these principles into common life, and reconciled them with the popular customs and rights of the Germanic world. Then originated the Penitential Books. (See Wasserschleben, *Die Buszordnungen der abendländischen Kirche*, 1851.) This development was finished under Innocent III., in the 21st Canon of the Lateran Council of 1215 (*Omnis utriusque sexus fidelis*), which declared that 'auricular' confession to the priest acting and judging in the place of God, at least once every year, is obligatory upon every Christian. Excommunication and the Interdict were substituted for public penance. The principal penances affixed are prayer, fasts, alms, flagellation, pilgrimages. Then were added the supérerogatory merits of the saints, and fines in money, which led to Indulgences,

in which this corruption culminated. Hierarchism and Pelagianism there reach their highest points. The Bull *Unigenitus* (Clement VI. 1343) sanctions Indulgences on the ground of Alexander Hales' and Thomas Aquinas' doctrine of a Treasury of Works of Supererogation ; and the Council of Florence, 1439, under Eugene IV., resolved that *pœnitentia* (i. e., *contritio cordis*, *confessio oris*, and *satisfactio operis*) materially is a Sacrament. The Council of Trent sanctions this praxis as one ordained by Divine Law. The Reformation, which was provoked by the Indulgences, made much of *Beichte* on account of the Absolution, but declared most emphatically against the Roman Auricular Confession with its requirement of the confession of every sin. Before all others Luther (in the Theses, 38)\*

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\* At the beginning he makes no distinction between Absolution by a brother and Absolution by the minister, yet adds that no one has the keys except he who has the Holy Ghost ; that is no

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lays much stress on Beicht (XX. 59 ; XVII. 2452 ss.), especially on account of the Absolution (XI. 804, 849) ; adding, however, that no one ought to be compelled to it, but should be and remain free (XIX. 1062, 1075 ; XX. 60 ; XVII. 2447). And he here refers to the Beicht itself without reference to its preparation for the Holy Supper. He requires a pastor to keep absolute silence as to the matters confessed to him : ‘For *I* hear not, nor do *I* absolve ; it is Christ (XXII. 879).’ Our Confessions take the same ground, but with stronger emphasis on the regular ministry. (See Augs. Conf. Art. XI. XXV. Apol. 173, 181 ; Larger and Small Cat., Smalk. Art. III., 8, all the *Kirchenordnungen*, and our older Dogmaticians.) They all define the Absolution as a *beneficium seu gratia*, not as a *judicium seu lex* (Apol. 185), and regard

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other than the Christian Church, the assembly of all believers in Christ (XIX. 1052 ss. A. D. 1521. On the other hand see XI. 1038, 1373).

it not as declarative merely but as conferring, as actually imparting the forgiveness of sins by virtue of *the office of the keys* instituted by Christ. On the other hand, the Reformed Church declared not only against Roman confession, but also against the Lutheran doctrine concerning the Absolution and consequently against private confession. But to *absolve* is as little a mere brotherly admonition (as the Swiss hold) as it is a judicial action (according to the Romish doctrine); it is a ministerial distribution and application of grace to individual persons in the Name of God, and it presupposes a personal confession of sin and opening of the contrite heart.

“We have yet to mention the controversy that broke out in Nuremberg concerning the Public Confession introduced into the service in addition to Private Confession, i. e. a confession read after the sermon, together with a conditional absolution and retention. Andreas Osiander declared against this,

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but Luther and the Wittenbergers when consulted tried to mediate (See Luther's Letters and the *Gutachten* of the Wittenberg Theologians in De Wette, IV. 444 ss. ; 465 ss. ; 480 ss.).

"During the Thirty Years' War the custom of Confession and of Discipline in our Church fell. After the war the *Kirchenordnungen* with their firm requirement of Private Confession were renewed, but the Church was made a sort of police institute, and Confession, degraded to a compulsory and formal matter, became a pillow for bold sinners, in the hands of unconscientious or fanatical pastors a scourge of the people, and a torture of the conscientious ; so that Heinrich Muller (in his *Erquickungsstunden*) reckons it as one of the four dumb idols of the Church, and Spener calls the confessional 'a frightful torture of the conscience,' and 'one of the greatest corruptions of the Church.' Its monarchy had to be broken, but we cannot enough lament its complete fall. Groszbauer,

Professor at Rostock (in his *Wächterstimmen*, 1661), was the first to urge the abrogation of Private Confession. Then followed Pietism, which did not know how to appreciate the essence and value of the Absolution and the Ministry, and against which such men as Löscher, Wernsdorf, Neumeister and others were not able to maintain it ; finally came Rationalism, which was conscious of no sin to confess. Only in modern times has the need of the restoration of Private Confession in connection with the usual public and common confession, made itself more and more felt. See especially the lecture by Ackermann before the Kirchentag at Bremen, 1852 ; and compare the *Erlanger Zeitschrift für Prot.*, Vol. 5, and Steinmeyer, *Die spezielle Seelsorge*, pp. 93 ss."

III. *What general rule would you then propose for those who wish to receive the Holy Supper?*

None other than that of the Augsburg Con-

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fession : *That it should not be our custom to communicate the body of our Lord except to those who have been previously examined and absolved.*

112. *On what points should they be examined?*

The Lutheran *Kirchenordnungen* direct the pastor to examine them as to their knowledge and understanding of the summary of our faith contained in the Catechism, in such a way as to instruct them in those points in which they need instruction. He should endeavor to discover whether any are troubled in conscience and to comfort such. And as a steward of the mysteries of God, and also for the sake of one who otherwise might eat and drink condemnation to himself, he should speak plainly to those who are living in open sin.

See Chemnitz *Ex. Conc. Trid.* II., VIII., VII. 402. He makes the Words of Institution the basis of Examination.

113. *Has a pastor a right to exclude such from the Communion?*

This is the province of the congregation, not of the pastor alone.

[It is but right to add that there are two sides to this question. The old *Kirchenordnungen* leave it to the discretion of the pastor. Dr. Walther argues (*Pastorale* p. 161 ff.) that it would be wrong for a pastor to administer the Holy Communion to one who had fallen into open, mortal sin, and shows no repentance, one who has stolen but refuses to make restitution, or one who having calumniated and offended another or the whole congregation, or having been thus offended or calumniated, refuses to be reconciled. On this side of the question he quotes Amsdorf, Sauber-tus (\*1646), and Paulus Tarnov (\*1633); but on the other, Luther's quotation from Hilary, in the Larger Catechism (M. 508. 59), Gerhard, Dietrich, and the Saxon Gen. Articles.

See also Hartmann, III. xxxvii. and xxxviii. Brunnemann alleges the memorable saying of Chrysostom, "I would rather die than give the sacred mysteries to one impenitent." B. again distinguishes between a case of notorious and one

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of less-known unworthiness. Kursachs KO. 1580 says, "No haste shall be here, but as above advised the grades of admonition shall be observed, and therefore no one shall be excluded from the Holy Supper on the knowledge of the Pastor alone."]

*114. Can this examination be made on the Saturday preceding the Communion?*

It is evident that much of it belongs to the Catechetical Class, and much of it must be done in the course of pastoral visitation.

*115. What have you to say to the admission of "strangers" to the Holy Supper?*

The rule for the admission of such should not be laxer than that which applies to one's own and well-known flock.

"The Sacrament is not to be given to members of another parish without good reasons, but they are to be admonished to seek it of their own pastors; but such as are well-known, who for a long time have not been able to be at home, or who cannot receive Christian service at the hand of their own pastors, or have some other fair reason,

after they have been examined shall be admitted."'  
Brand. Nur. KO. 1533.

*116. What have you to say of the Absolution?*

It is the essential part of the churchly preparation for the Sacrament. When given publicly, as in the Preparatory Service usual among us, the form of retention must always be used, because an unconditional absolution cannot be given to a number of persons indiscriminately.

*117. Should the pastor record the names of the Communicants?*

He should. It is best for this purpose to keep an alphabetical list of all the confirmed members of the church, with a record of their presence at or absence from the Communion. It will yield many a valuable suggestion as to the spiritual life of his people.

*118. Should an unbaptized person be admitted to the Holy Supper?*

No.

*119. Ought the Holy Supper be given to little children, as it is given in the Greek Church immediately after Baptism, and as seems to have been done in ancient time?*

St. Paul requires that those who are about to receive it “examine themselves.” Therefore it is not for those who are too young for self-examination.

*120. Has this rule a further application?*

By it may be decided what should be done in reference to persons of weak mind or idiotical; and it applies also where a pastor is asked to give the Holy Supper to a sick person of doubtful consciousness.

*121. Has a pastor the right to exclude those whom he suspects or others suspect of unbelief or immorality?*

These he may affectionately warn in private against an unworthy use of the Holy Supper; but he must not deny the Holy Supper to them,

"If a person come to *Beicht* whom I suspect, I ought diligently question him on all points. If he absolutely deny, then I ought to respect his denial above my own suspicion. And if he persist and ask for the Sacrament, I ought to give it to him. Christ gave the Sacrament to Judas, whom He had before privately admonished ; but to his hurt and condemnation. To such we ought to say, Whoever receives the Sacrament unworthily, eats and drinks condemnation to himself. Many cover their sin and vice by receiving the Sacrament. But we have to tolerate such hypocrites ; they will be manifest one day, for God cannot be deceived."

*Luther*, in Gessert p. 352. See also *Hartmann*, III. xxxi.

122. *What should he do in reference to those who factiously deny the true doctrine concerning the Holy Supper ?*

*Kursächs. KO.* 1580. "Those moreover who have fallen into error in belief concerning the Holy Supper, shall the pastors with all meekness instruct thoroughly in the Word of God, and observe with them as

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with others the *gradus admonitionum* if they have been enough informed out of the Word of God."

*123. Ought those be admitted who are living in open sin?*

Such only eat and drink condemnation to themselves, and are objects of Church Discipline.

*124. But what shall the pastor do if he is the only one who knows that the person is living in sin?*

He shall privately admonish that person ; he shall withhold absolution until the person shows the fruits of repentance ; but if in spite of his admonition he or she comes to the Communion, the pastor has no right to affix a stigma by refusing the Holy Supper.

*125. What if a person confess that he has wronged another?*

The pastor should require him to make restitution.

126. *And what if one who desires the Communion is living in enmity with the congregation or others?*

He should first be reconciled with his brother. Matt. 5 : 23, 24.

## VII.

### THE HOLY SUPPER.

*127. What is essential to the validity of the administration of the Holy Supper?*

That Bread and Wine be blessed, distributed and received.

*128. Is it important that the Bread and Wine should be of a particular sort?*

The bread must be bread : it may be of rye, wheat, corn, barley or oats, if so be it be of grain ground and baked with water ; it may be unleavened (as was the bread our Lord used) or leavened ; it may be the ordinary bread of daily use or wafer-bread. The wine must be the juice of the grape ; and it is not of importance whether it be mixed with water (according to ancient use) or unmixed.

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129. *Why is wafer-bread generally used in the Lutheran Church?*

First, because the wafers are more convenient ; and secondly, in assertion of Christian freedom over against the notion that only leavened bread can be used.

130. *Is it not essential to the Holy Supper to "break" bread?*

On the contrary, it is better not to break it, because to break it gives color to the notion that it is a *symbolical* ceremony. Our Lord broke bread only in order to distribute it ; and His commandment, "*Do this,*" referred to the whole Supper, not to the bread-breaking. 1 Cor. 11 : 25, cf. v. 26.

131. *What constitutes a valid consecration of the Holy Supper?*

"The consecration or blessing of the Eucharist consists in the words of Institution spoken by the Son of God, through which institution He Himself consecrates and sanctifies bread and wine, so that by divine grace

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and power they get a name which they had not before and are His Body and Blood." Chemnitz. *Examen Conc. Trid. P. II. De sacr. euchar.* c. vii.

"Therefore it never must be thought that the minister acts here in his own strength and transmutes the outward symbols into the Body and Blood of Christ ; or that a certain magical force resides in the words, *This is my Body, this is my Blood*, by which bread and wine are converted into the Body and Blood of Christ ; but all this must be ascribed to the institution, will and power of Christ, viz., that in the Holy Supper we receive the Body of Christ by means of the blessed bread, and His Blood by means of the blessed wine. For in this mystery it is He who acts through the minister ; and what He instituted, ordained and promised long ago, He to this day actually gives : at the same time it is necessary that in the administration of the Holy Supper the words of the original institution should be repeated, and the elements

set apart and consecrated to their sacramental use." J. Gerhard, L. XXII. c. 3. Sec. 15. See Philippi, *Glosslehre*, 2d ed. V. 2. 367.

132. *What shall be done if all the bread or all the wine be consumed, while there are yet communicants?*

The minister shall consecrate more, by repeating those words of institution which refer to that element.

133. *Do the elements undergo a change in consequence of the repetition of these words?*

*Nihil habet rationem Sacramenti extra usum divinitus institutum.* The sacramental union takes place in the administration, when the blessed elements are given *and received*. Therefore the elements after they have been blessed may not be adored, and though they have been separated to a holy use, apart from that use neither are nor contain the Body and Blood of the Lord.

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*134. Is a valid ordination of the ministrant essential to a valid consecration of the Holy Supper ?*

It is not ; otherwise any doubt of the orders of the ministrant would throw a doubt upon the Sacrament.

*135. May the Holy Supper be administered by a layman, then ?*

In reference to this question, Chemnitz gives this answer to a canon of the Council of Trent : “If any hold that to every Christian without distinction, the power is given without an especial and regular call to use and exercise the office of the Word and Sacraments in the Church, I answer decidedly and clearly that they are rightly condemned. For they are in conflict with the divine rule : *How shall they preach except they be sent ? Rom. 10 : 15.* Further, *I have not sent these prophets, but they ran.* Jer. 23 : 21. Further, the rule of St. Paul, *Let all things be done decently and in order.* 1 Cor. 14 : 40. Yet

the Church always has made an exception of a case of necessity, as Jerome has testified against the Luciferians and Augustine against Fortunatus." *Exam. Conc. Trid. I. cap. de ministris sacram.* 306.

136. *Give me an instance of such necessity?*

For instance, when one in the hour of death desires the Holy Sacrament, knowing that it has been instituted for the confirmation of the Word to the weak, and no ordained minister can possibly be got (Johannes Fecht, *Instruct. pastoral.* c. 14. Sec. 3, p. 157); or when men are shipwrecked among barbarians, or imprisoned, or are settled where no pastor can be procured (*Deyling*). See these quotations in Walther pp. 177, 180. He quotes also Tertullian: "Where there are no persons of the ecclesiastical order, there offer thou, and baptize, and be priest for thyself. When there are but three, there the Church is, though all those there be *laicos*; for every one lives by his faith, and

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with God is no respect of persons." He adds also: Nobody doubts that the administration of the Holy Supper by a person called for the time in a case of necessity by a whole congregation, is valid and right, even though that person be not ordained.

*137. Ought the consecration of both the bread and the wine precede the distribution of the bread?*

This was not the universal custom; but it is the better way.

*138. Is it proper to vary the formula of distribution?*

Dr. Walther lays down the canon that while the Words of Consecration should be strictly those of the Lord, the words of distribution should be the confession of the Church. Therefore the committee on the Common Service have wisely chosen the formula of the Brandenburg-Nuremberg KO. The formula *Jesus said, etc.*, is objectionable, (1) because it was the chosen formula of the

Rationalists, who while saying what *Jesus* said, believed and taught the contrary ; and (2) because it can be made to imply, This is what He said, but you may take it as you please ; thus suggesting a doubt where there ought to be confirmation of a little or hesitating faith.

*139. Have you anything to add concerning the Consecration ?*

Our books direct the minister to take the plate, and to take the cup, when he says the words referring to them. *Seidel* advises that in saying the Words of Consecration, at the words, *He took bread*, the minister place his hand over the bread and let it rest there until he say, *This is my body* ; and likewise that he gently touch the cup at the words, *He took the cup*, and let it rest there until he have completed the words, *This is my blood*. In each case, as the hand is raised, he would have the minister make the sign of the Cross over the element he has blessed.

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140. *Would it be right to reserve bread and wine that had been consecrated, and at a subsequent service administer them without a consecration.*

See *Formula of Concord*, 664, 665. “The Words of Institution in the Holy Supper should be intelligibly and distinctly sung or said publicly before the assembled people, and not in anywise omitted.” \* \* \* \* “As St. Paul says, *The cup of blessing, which we bless*; which is not done except by the repetition and recitation of the Words of Institution.” \* \* \* \* “The command of Christ, *This do*, which embraces the whole action of the Sacrament, must be preserved whole and inviolate. To this pertains that, in a Christian assembly, bread and wine be taken, blessed, distributed, received, eaten, drunk, and that the death of the Lord be thereby shown forth; just as St. Paul puts before our eyes the whole action, the breaking or distribution of the bread and the reception of it, in 1 Cor. 10.”

141. *What advice do you give concerning the Administration?*

1. That the minister take the bread from the plate, and lay it in the open mouth of the communicant. (This custom is said to have originated in the desire to prevent the superstitious from carrying out of the Church a part of the consecrated bread for magical uses. It is most agreeable to the nature of the Sacrament, however ; and to the bidding of the Lord, *Open thy mouth wide, and I will fill it.* (See *Common Prayer-Book, Edward VI., 1549.*)
2. That those who receive the Bread with the hand should have their hands ungloved.
3. That the minister do not give the cup out of his hand, but hold it so that the communicant may touch it with his own hand in order to direct it and hold it steadily.
4. That the minister turn the cup a little after the communicant has received it, so that the next may not touch his lips to the same place.

5. That after each table he wipe the margin of the cup with a towel provided for the purpose.

*142. In what order should the communicants come to the Altar?*

This should obey the custom of the congregation.

*143. What shall be done if consecrated bread and wine remain after all the communicants have received?*

The old custom is that the minister and church council should reverently receive it. There are manifest objections to this. The minister should be careful to provide not much more nor less than the proper amount of bread and wine. It is for this reason that wafers are greatly to be preferred—wafers that have not been given, may be kept and used in communicating the sick. If leavened bread has been used and some of it is left, it should be burned; not as if it were not any longer bread, but because it is bread separa-

ted to a holy use. If wine remains, it may be used in the communion of the sick.

*144. Ought those who are present at the Service, but do not intend to receive the Holy Supper, to be dismissed?*

They should be encouraged to remain.

*145. When and how often ought the Holy Communion be received?*

See *Chemnitz*, Ex. p. 409. “The answer is to be taken 1. from the doctrine concerning the faith and efficacy of the Eucharist ; we should receive it as often as we acknowledge a need of that efficacy ; 2. from the doctrine concerning self-examination, lest we should receive unworthily.

“ Those are not true and faithful ministers of Christ who in any way lead or frighten the people from the more frequent use of the communion of the Eucharist.

“ Most beautiful was the example of pure antiquity. Among some a daily communion was usual ; among some twice in the week ;

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among some on Sundays, and on Wednesdays, Fridays and Saturdays; among some on the Lord's Day only. And what especially pertains to the explanation of this canon, it was the custom in the ancient Church for the whole multitude to come together to the larger basilicas and there celebrate a solemn communion, that every one might show by public profession that he is a member of the Church."

See *Preface to Small Catechism.*

*146. Is it right for a pastor to give the Holy Communion to himself?*

It is not wrong for the pastor to give the Holy Supper to himself *at the communion of his congregation*; and this is necessary in this country, where ministers are few and live far apart. Yet it would be of great benefit to every pastor to have his *Beichtwater*, from whom he could at right times receive the Absolution and the Holy Supper.

*Goslar KO. 1531* (by Nic. Amsdorf). "No one shall hand or give the Sacrament to himself."

*Hartmann*, xxxvii. 8. p. 820. "If it be asked whether a minister dispensing to others can also hand to himself the Holy Supper, under certain circumstances we answer in the affirmative, subscribing to the weighty sentence of the Wittenberg theologians, in *Dedekennus* I. p. 252, 'It is beyond all doubt that to the true use of the Supper both *dosis* and *lapsis* are necessary.' " (Yet they conceded it where it had long been customary.)

*Chemnitz*, *Exam.* p. 408. "I do not think it conflicts with the substance of the institution of the Lord's Supper if the minister, who is at the same time communicating others, also himself eats of that bread and drinks of that cup, especially as the example of the ancient Church consents herewith. And this is done, without any admixture of superstition, in our churches."

*147. Would it be right to send the Holy Supper to a sick person, when the pastor is not able to go to him?*

"Not at all; for however it may be explained it will be impossible to escape the suspicion of the popish error that there is a local inclusion and abiding residence of the

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Body and Blood of Christ in the outward elements, or the like error of Transubstantiation. Let him know that even the consecrated elements outside the Supper are not a Sacrament, for *Nihil habet rationem Sacra-menti extra usum*. As, therefore, not the lack, but the contempt, of the Sacrament condemns, there cannot be so serious a necessity as to require such a Sacrament or render it excusable. Add that God has not so bound His grace to the Sacraments that in a case of inevitable necessity He cannot and is not willing even without them to impart the grace of the Sacrament, i. e., the blessings which are promised in the Word and ordinarily are sealed by the Sacrament. Let the sick man then be rightly informed and admonished concerning the efficacy of His Baptism : that he may understand that it is the contempt, and not the privation, of the Sacrament, which condemns. Well does Augustine say, *BELIEVE, and thou hast eaten.*" Hartmann, III. xxxviii. 14.

148. *What if for a good reason it is unsafe for a person to receive the wine?*

*Hartmann*, III. xxxviii. 6. p. 825. "As Luther said, If any have such a horror of wine that they cannot so much as taste a drop of it or even perceive the smell of it without danger of vomiting or peril to their health, it is safer altogether to abstain from the use of this Sacrament than that it should be administered to them under one kind only."

## VIII.

### MARRIAGE.

O. v. Gerlach, *Ueber die heutige Gestaltung des Eherechts*, 2d ed., 1842; J. Mueller, *Ueber Ehescheidung u. Wiederverehelichung Geschiedener*, 1855; Huschke, *Was lehrt Gottes Wort über die Ehescheidung*, 1860; Harlesz, *Die Ehescheidungsfrage*, 1861; Rödenbeck, *Von der Ehe*, 1882; Thönes, *Die Christl. Anschauung von der Ehe*, Leiden, 1881.

149. State in general terms a minister's duty in reference to the marriages he solemnizes.

(W.) " 1. To marry only such as may be married according to the laws of the State and the Law of God.

" 2. To marry them in the right way.

"3. To watch that the marriage may not be dissolved contrary to the will of God.

*150. Has a minister no right to marry those whom the laws of the State forbid to marry?*

He has not ; and therefore it is his duty to know the laws of the State in which he lives ; for the laws concerning marriage vary in the different States. But he is not bound to marry all whom the laws of the State permit to marry, if those laws do not perfectly accord with the Law of God.

*151. Ought a minister refuse to marry persons related to each other within the degrees forbidden in the law of Moses (Lev. 18: 1-20; 20: 10-23; Deut. 27: 20-23; Matt. 14: 3, 4; 1 Cor. 5: 1-7) ?*

He should.

*152. State that law.*

## TABLE.

Widow of Brother of Parents.	Sister or Brother of Parents.	Grandparents' Parents.	Step-parents or Parents- in-law; in any degree.
Brother's Widow; or Sister's Husband.	Brother or Sister; Half-brother or Half-sister.	TAKE NOT UNTO THEE IN MARRIAGE	Husband's Brother.
Children of Brother or Sister.	Child, Grandchild, Etc.	Step-children and Children-in-law, etc.	

*153. What other precautions should a minister take?*

1. He should inquire whether both of the parties are free to marry.
2. Whether they have the consent of their parents.

*154. Is a betrothal to one person an obstacle to marriage with another?*

The essence of marriage is the consent of the parties. One who has already given his or her word to another, is bound. A solemn and acknowledged betrothal is by our Church considered the first step of marriage.

*155. What do you say of marriages between Lutherans and persons of another communion?*

They should be discouraged, but are not to be forbidden. The minister should make clear to the parties what troubles they are preparing for themselves, and, as far as he can, provide for the Lutheran party freedom of conscience and of worship.

*156. Ought a minister solemnize a marriage between a Lutheran and a Jew?*

No.

*157. What rule should be observed if a polygamist be converted to Christianity?*

His marriage with his first wife alone is valid.

*158. What marriage service should be used?*

The usual service of the Church ; and the peculiar custom of the congregation should be respected.

*159. What old customs of our Church deserve mention?*

1. Except in a case of necessity, a marriage was to take place in the Church, before the congregation.

2. The Banns were to be published for three weeks beforehand.

3. The Pastor was forbidden to marry strangers.

See *Saxon Gen. Art., 1557.*

*160. Who should marry a couple?*

The bride's pastor; or another minister only after notice given to and consent obtained of the pastor.

*161. Ought the tempora clausa be observed?*

(Advent and Lent.) It is well that they should, and the usual observance of them should be encouraged ; but it is not necessary to *forbid* marriages at these times.

*162. Ought a minister take part in a religious service at a "Golden Wedding?"*

He ought ; for this some of our books provide a service.

*163. What is a minister's duty in regard to divorce?*

1. He should bear in mind that it never is in his power to dissolve a marriage.

2. In a State whose laws forbid divorce, he never should marry those who claim to have been divorced.

3. In any State he should not marry any who have been divorced for other than the

cause named by our Lord ; and he should not marry the guilty party in this case.

4. If persons live together unhappily, or even have reason to suspect one another's fidelity, the pastor should do all in his power to bring them to mutual forgiveness and helpfulness.

*164. If a person forsake his wife or her husband, and remain away a long time, has a minister a right to presume that the marriage has been dissolved ?*

Only civil authority has a right to decree a divorce, and its decree is to be respected by a minister only when it accords with the law of God.

*165. If a man or woman marries another under the belief that the former husband or wife is dead, and he or she afterward appears, which is valid, the first marriage or the second ?*

The first.

*166. Does the grievous or life-long sickness*

*or the insanity of one of the parties, render a marriage void?*

No.

*167. Ought a wife forsake a husband who does not maintain her?*

A minister should be very slow to advise her to do so.

*168. If perplexing questions arise, what ought the pastor do?*

Seek the advice of his church council.

## IX.

### CONFIRMATION AND CATECHISATION.

*169. Has Confirmation always been in use in our Church?*

“Throughout all the Agenda of the XVI. Century Confirmation is either condemned or at least omitted, as in Luther’s Order for Divine Service, the Agenda of Duke Henry of Saxony, the Kirchenordnung and Visitation Articles of Saxony, which has no reference to it. Others give simply directions. Veit Dietrich and the oldest churches in North Germany have it not. Some have personal instructions for preparation before the Lord’s Supper. The Swedish Orders up to 1693 have no Confirmation. Norway,

Denmark, Schleswig, Holstein up to XVII. Century do not have it. It is possible that Confirmation existed in Pomerania from the beginning. I find it in the action of a synod in 1540. In 1658 the full form is given in the Hesse Kirchenordnung and a few others ; but none of these are pure Lutheran. Brandenburg and Calenberg have it. The Reformation of Cologne gives an argument for it."

*Dr. B. M. Schmucker : Newspaper report of remarks at General Council, 1885. See also a complete discussion by Dr. S. in the Lutheran Church Review, Philadelphia, 1883. pp. 89 and 230. Also Essay by Rev. J. H. Barb in Lutheran Visitor, Summer, 1885.*

170. *Why then should we observe Confirmation ?*

Mainly in order to insure the proper instruction of the youth in the Church.

171. *What Order of Confirmation should be used ?*

That prescribed by the Synod.

*172. Who should confirm the young people ?*

Their pastor.

*173. What instruction should be given those preparing for Confirmation ?*

The basis of it should be Luther's Small Catechism. They should be required to memorise it, and it should be explained to them. They ought to be required to memorise proof-texts on all important doctrines and be taught to reject erroneous explanations of these doctrines. And besides, they ought to learn the great hymns, which will be of use to them throughout their lives.

*174. Can all this be taught in the catechetical class ?*

Children ought to learn the Catechism and such hymns by heart in the Sunday-school, and also should be so taught the Bible History there that their pastor needs only refer to the Bible-stories in illustration. And it is the pastor's duty to see that the Sunday-school instruction be of this wholesome sort.

*Kursächs KO., 1580,* provides

1. That no other Catechism than Luther's be taught.
2. In villages the whole Catechism without the explanation is to be said over every Sunday before the Gospel.
3. That it always is to be taught and said in exactly the same form and manner.
4. That it is to be preached every Sunday and Festival afternoon.
5. Besides the weekly examination, those are to be examined in it who wish to go to the Holy Communion for the first time.

*175. At what age ought a person be confirmed?*

It is not possible to fix an age. They ought to be mature enough *to examine themselves*, as St. Paul exhorts, and to receive such instruction as we have indicated.

*176. Is it of any use to confirm children at an earlier age?*

It is of no use ; and may be harmful.

*177. Must Confirmation always be in public?*

As a rule, Yes ; but the sick and those no longer young may be confirmed privately.

*178. What is the pastor's duty with reference to other people who desire Confirmation ?*

They also must be instructed according to their need.

*179. What is the proper time for Confirmation ?*

There is no "proper" time. Of old, the First Sunday after Easter was the usual time. In this country, *Palm Sunday* is usually chosen and it is an appropriate time, because after the preparation of Passion Week the young people will receive their first communion on Easter. It is not well to confirm on one of the great festivals, because both the confirmation-thought and the Gospel for the day may lose effect through the interference.

*180. What is the relation between Confirmation and Baptism ?*

Baptism is a Sacrament instituted by Christ, and in all ordinary cases is necessary;

Confirmation is an ordinance of the Church and is not essential.

*181. How should the pastor proceed if the candidates are of different ages, different degrees of intelligence, etc.?*

It will be better to meet them at different times and teach them differently.

*182. How shall he proceed in a congregation in which catechisation is not customary, or where "Lectures" have taken the place of it?*

If his endeavor to introduce catechisation seem to meet with little success, let him begin with the little children, accustom them to answer his questions, and continue this year after year, until it become the custom of the congregation.

*183. Is it well to catechise the Sunday-school?*

It is.

*184. Give me the remarks of Seidel about the preparation of the catechist?*

See *Walther*, p. 270 : "Christoph Timo-

*theus Seidel* writes : As catechisation depends altogether on the catechist, it is easy to see that it will bear no fruit if the catechist hinders it by his own fault. A conscientious catechist must therefore not only most intimately know himself, and examine himself to see whether he has such faults in him, he must also watch himself lest he be to blame for the blindness and badness of those entrusted to him and thus increase his responsibility. Whoever would have his conscience at peace, will therefore take the following to heart : (1) Whether he has made adequate preparation before every catechisation, and has himself grasped with clearness, thoroughness and order the truths he is going to teach. (2) Whether he has come to the work with real love for the souls committed to him and takes pleasure in the work ; or whether it is a task, which he makes to be a burden. (3) Whether he can discover anything in what he says or in the way he says it which can be offensive to his catechumens. (4)

Whether he is accustomed to such attitudes or gestures as may distract persons little accustomed to paying attention. (5) Whether there is in his clothing anything unusual or careless, which may cause laughter or give offense. Consequently, we derive the following duties of a catechist : A catechist must always have in mind a clear conception of the truths about which he intends to ask questions. He must impress on his mind the order in which he will ask, so that he may keep the thread and not jump from one thing to another, confusing first the catechumens and then himself, and at length be compelled to break off without finishing. We account it a teacher's duty to prepare himself by careful thought before every catechisation.

" Every catechisation should have reference to the one that preceded it. What was faulty or lacking in the former must be considered, and also what will be given in the one to come next. The difference between the catechumens must be kept in view, and

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the catechist must prepare for each what will be of benefit to him. In one case, strong proofs must be adduced, in another the understanding can be prepared for more important matters by a few illustrations.

"We add the following : One who has not much practice and facility in catechisation will do well to prepare a considerable list of questions before each catechisation, and also to consider what answers the children may give to each question, and how he may meet their answers. Of course, he is not to be bound to these questions. But in the beginning, such preparation is necessary. (2) After greater practice and facility have been attained, one should *meditate* before each catechisation. He should go through the doctrines concerning faith and life of which he means to treat. He must carefully weigh the illustrations and the texts of Scripture, which he means to use. He must consider whether his catechumens are able to receive them profitably ; whether it is necessary to

have more or these will suffice ; whether he has not so often employed these that it is necessary to chose others. (3) The best preparation is for the catechist to put himself into the place of the catechumens and to consider what each one of them needs, and in what manner the need of each of them may be answered. Such preparation must necessarily call up an indescribable multitude of thoughts, which will be of service to the flock of Christ. And how blessed is such labor ! But he who has a conscience will not shirk the work. Another duty of a catechist towards himself is, that he endeavor in every way to make this work pleasant to himself. For if he go about it unwillingly, he will not show the necessary sprightliness in it, and no occupation in the world can be more irksome than it will be. Therefore let every one pray God not only to assist him in the work but also to give him pleasure in it. Let him remember the command of Christ, the Chief Shepherd of the Flock, *Feed my lambs.*

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And let him by means of a reasonable method in catechisation, win the love and liking of his catechumens."

*185. Give me a suitable prayer for a catechist?*

"Jesus, my dear Master, Teach me how to teach ; draw me to Thee, that I may bring to Thee these whom Thou hast given to me. Our children have been baptized at Thy bidding ; O, now give me grace to teach them to keep what Thou hast commanded. Testify Thou to their souls ; and awaken their hearts to a living faith, that they may embrace Thee and give themselves wholly to Thee. Prepare them by the power of Thy Holy Spirit and also through the instruction and prayer of Thy servant for a worthy reception of the Holy Supper. Make them willing to renew their vows to Thee and more and more to renounce the Devil. Defend them against the evil one, that these souls, redeemed by Thy blood, may not be lost nor

go astray. They are Thine, Lord Jesus ; therefore keep them in Thy love ; stablish, strengthen, settle them even in this hour, and keep them by Thy power and grace unto eternal life."—*Ev. Breviary, 509.*

## X.

### SEELSORGE.

*186. How may a pastor retain the young people whom he has confirmed?*

1. It is the Lutheran method to catechise the young people at regular times in the presence of the whole congregation.
2. Every effort should be made to keep them in the Sunday-school, first as scholars, and, when any are fit, as teachers.
3. It will be of use to throw upon them as early as possible duties in the congregation.
4. The pastor should cultivate the unreserved confidence of his young people, to which a friendly cheerfulness on his part will contribute. He should not hesitate to warn them against the temptations he may see before them.

setting them, or if they fall into sin, he should restore them in the spirit of meekness.

5. He should encourage the formation of associations among them for mutual assistance and for good works—in which associations, however, he ought always have authority and oversight.

6. He should take a friendly interest in their pleasures, directing them to useful books, giving them social opportunities, and discouraging all doubtful amusements, especially those in which young and unmarried people only take part, to the exclusion of their parents and elders. The parsonage may be made a centre of wholesome influence.

*187. What suggestive name do the Germans give to the peculiar duty of a pastor?*

Seelsorge and the Seelsorgeramt.

*188. Quote from Herzog a reference to the example of our Lord in this regard?*

“The type of the Pastor (*Seelsorger*) first

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appears in Jesus Christ, the Good Shepherd, who had been promised in Is. 40:11; Jer. 31:10; Ez. 37:24; who made Himself known in this His office, John 10; who always exercised a spiritual care upon those whose bodies He healed (Matt. 9:35, 36), and in the training and preparation of his disciples (for instance of Simon Peter) was the model of a wise and patient guide of souls, going to the roots of natural character, and keeping before Him the highest aim."—  
*Karl Burger in Herzog*, 14. 30.

*189. What did our Lord make the basis of the pastoral commission?*

See John 21:15–17.

*190. Describe the pastoral function.*

"It is such an application of the Word as shall be the means of producing a knowledge and following of Christ; then a leading or guiding, which, however, is joined with service, with self-sacrifice." *Beck on St. John 10.*

*191. It is not enough for a minister to be a successful preacher, then?*

The care of souls and necessary visitation from house to house are a duty as well.

*Deyling* (in *Walther*) : "An evangelical pastor is bound not only to instruct his hearers in public, but he must instruct them privately whenever he has an opportunity, he must bear each upon his heart, and according to the disposition of each and the different circumstances apply to every one entrusted to him what will further his salvation. For the teachers of the Word are called *pastors*, *shepherds*, (Eph. 4 : 11). Therefore they must take care not only of the whole flock, but also of every sheep in it. If, then, one of these has wandered, the shepherd seeks it without delay, brings it back to the fold, strengthens it and heals it. The minister of the Word is stationed by God to be a *watchman* for the Church, after the pattern of Ezekiel, Isaiah and Jeremiah, Is. 52 : 8 ; Jer. 6 : 17, cf. Heb. 13 : 17. How could he be said to watch if he did not keep an eye on every part, on every member of the congregation ?

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Further, a minister must give an account of the whole congregation entrusted to him. He must carefully inquire into the life of every one and instruct every one both publicly and privately. Pastors again are called *Bishops*, that is *Overseers*, and are commanded to oversee the flock, as well singly as publicly, Acts 20:28; 1 Pet. 5:2. They are also called *workers together with God*. As now God is concerned not only for our salvation in general, but for the salvation of every particular man, so His co-worker, the minister of the Word, is bound to the same. Cowherds and shepherds know every one of their beasts and are interested in each; why should not the shepherd of souls bear on his heart the souls bought with the precious blood of Christ? So Paul did not cease to admonish *every* one not only publicly, but specially *from house to house* (Acts 20:20, 31; 1 Thess. 2:10). Such visitation from house to house, and such admonition are part of the duty of a minister. John Chrys-

ostom in his 34th Homily on the Ep. to the Hebrews, emphasizes this, saying, ‘Thou must give an account of every one entrusted to thee, men, women and children. Think in what peril thou art ! It is a thing to be wondered at, if one priest be saved !’”

To this Dr. Walther adds the following instructive note : “ We have a remarkable example of the application of the Word of God to particular persons in the address of Paul recorded in Acts 24 : 24, 25. Paul’s hearers were Felix, his unjust judge, and Felix’s unchaste wife, Drusilla ; and the topic on which he spoke to them was Righteousness, Temperance and the Judgment to come.”

*192. With what peculiar difficulty will a pastor meet ?*

Many think themselves able to free themselves from all relation to the pastor and the Church, and thus to make it an impertinence in him to admonish them. But these are

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wandering sheep, whom he must bring back to the fold.

193. *What sorts of persons will a pastor find in his congregation?*

*Hartmann*, III. xxxi., quotes *Musaeus*: “He will find six sorts among his Beichtkinder. In the first will be *ordinary sinners*, who, while they are conscious of no gross sins, confess themselves guilty of human frailties and wish to be at peace with God. In the second will be *tempted, anxious, troubled souls*, of little faith, who worry themselves about their sins too much. In the third, *coarse, hard and determined sinners*, who concern themselves about their sins too little. In the fourth, *inexperienced and simple folk*, who do not understand the ground of their faith, and do not thoroughly know about Christ and His redemption, or about the Holy Supper and the proper use of it. In the fifth, *hypocrites in faith*. And in the sixth, *hypocrites in life*. The preacher must

have regard as far as possible to these six classes, that he may divide to each according to the opportunity and need."

*194. Is he to treat all such alike?*

He must rightly divide the Word of Truth.

2 Tim. 2 : 15.

*195. What especial qualifications does a pastor need?*

1. What is needed, therefore, is the art of bringing the simplest matters of every-day life into connection with the highest." *Beck*, p. 128.

2. He must be so thoroughly grounded in God's Word, that he may speak it infallibly.

3. Penetration ; discernment of spirits, 1 Cor. 12 : 10.

4. Presence of mind. James 1 : 5, 6,

See *Harnack in Zöckler*, iv. 434.

*196. Is the pastor to attempt no more than the cultivation of separate members of his flock?*

"*Seelsorge* is to be directed to the removal of hindrances to the Christian daily life of

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the whole congregation, and to the creation and maintenance of influences wholesome thereto.' Ib. 434.

197. *What peculiarities of our own times does Harnack enumerate, as requiring a pastor's attention?*

The dissolution of national idiosyncrasies.  
(Gen. 11 : 4.)

Opposition to all authority.

Naked egotism.

Haste to get rich.

Ever-extending Pauperism.

198. *What means of meeting these does he advise?*

"The sermon should be addressed to the concrete relations of life, should uncover moral sores, and should seize the conscience; addressing what Tertullian calls 'the soul naturally Christian.'

"Associations for edification, going beyond the boundaries of the family and the nearest circle of friends, and proposing to go

side by side with the ministry or in opposition to it, are not to be allowed. But the Church itself must meet the want : by enlivening its service and making it more frequent; by an evangelical development of especially the second half of the Church Year, in order to awaken and cherish a churchly feeling among the people ; by introduction and furtherance of family worship, Christian upbringing of children, and the observance of the Lord's day ; and finally by the restoration of private Beichte and Absolution, in addition to public confession. There also is required an organization whereby the congregation, under the leadership of the ministry, may take part in the bodily and spiritual care of children and catechumens, of the poor and sick, and of the forsaken and fallen." *Ib.*

## XI.

### HOUSE VISITATION.

*199. Was there a time when regular house visitation was objected to by some in the Lutheran Church?*

In some cases on account of the size of the parishes it was impossible ; it was then supplied in a measure by the requirement of private confession before the communion ; it is now rendered more necessary by the neglect of this custom ; and it was also misused by some, and therefore others were suspicious of it.

*200. It often is said that a minister cannot at the same time be a good preacher and a good pastor, because continual visitation leaves no time for study. What answer shall be made to this ?*

The pastor must be careful to give a right proportion of time to study and meditation. He should be methodical in his visitation so as to waste no time. His going from house to house will lead him deeper into the sense of God's Word, by showing him the idiosyncrasies and peculiar need of his people and by giving exercise in the application of the Word of God to all their trials and questions.

*201. What suggestions may be made ?*

Young and unmarried ministers must be circumspect in their behavior among ladies.

All should avoid the appearance of preferring to visit those houses where they are most pleasantly entertained.

The great aim of a pastor should be *to restore such as have erred.*

Those should be attended to carefully who neglect the Holy Supper.

The pastor has an especial duty to the aged, and before all to *the sick.*

202. *What excellent advice does Bishop Wilberforce give?*

“Conduct your pastoral visits on a plan. Do not leave them to mere accident ; map out your parish, and let every part of it come, within a certain time, in regular course under your eye. It will still further aid you in this if you will keep a regular list of your visits, and revise them at fixed intervals ; once a week, for instance, or once a month, as you find most convenient. Yet whilst you have a plan, do not make yourself a slave to it. You may by this means distract and weaken efforts which gain a great part of their effect by concentration. Thus, for instance, it is far better thoroughly to follow out one case, and then take up another, than to be imperfectly handling two at once. Much, in such circumstances, is to be done by reiteration. Never, therefore, intermit your efforts in any instance, until you have really tried to bring it to a full conclusion. If you fail to do so, leave it wholly for a while. This seems to

be acting on our Lord's rule of turning from the city which rejects your witness to another.

" Again, prepare for your visits. Prepare for them by frequently weighing the characters you have to deal with, and the objects you really propose to yourself, so that you may have the case before you in all its bearings, and then further prepare, by settling before each visit what point you will try to make good in that visit. Have a definite aim. Determine to do something each time: to bring home the sense of some sin, to lodge in the mind some one truth, to make some promise of good felt, to enlighten some dark place of the heart. Visiting one's people with such definite aim adds a marvellous power to our ministerial intercourse with them.

" Again, before your visits prepare yourself for them by secret prayer. Bring the case of those you are about to visit before

God. Seek for light, seek for strength, seek for faithfulness, seek for love enough to deal with them. It is marvellous how often the most difficult cases will unravel all their intricacies when you thus spread them before the Lord in prayer. And then in all your visiting, set before yourself this great object, to bring your people indeed to Christ. Be content with nothing short of making them feel their sinfulness and utter loss without Him, and of so turning to Him with all their hearts. Evermore seek to raise Him before the eyes of men, to lift up His cross, to bring them under His hands for healing. Never be content with getting them to welcome you, or to adopt your opinions, or to give a general assent to the Gospel scheme, or to mend merely their outward life, but aim at making them the true, loving, trusting followers of Christ, at leading each one for himself, as a separate soul, to seek for pardon, reconciliation, life, peace and joy from Him,

and then in return to give up all to Him."—  
*Addresses to the candidates for Ordination,*  
*by the Bishop of Oxford*, 4th ed. 1862, pp.  
116, 117.

## XII.

### VISITATION OF THE SICK, &c.

Haefer, *Geschichte der Christlichen Krankenpflege*, 1857; Augustine, *De visitatione infirmorum*; the old KOO.; Möller, *Manuale de praeparatione ad mortem*, 1593; Wudrian, *Kreuzschule*; Olearius, *Anweisung zur Krankenseelsorge* (publ. by Löhe, 1856); Günther, *Geistliche Krankencur*, 1764; Müller, *Erbauliche Auslegung der Leidengeschichte Jesu Christi, nebst Trost u. Rat für Kranke* (edited by Jäger, 1858); Marperger, *Anleitung zur wahren Seelencur bei Kranken u. Sterbenden*, 1743; Roos, *Kreuzschule*; Urlsperger, *Anleitung für junge Prediger, wie sie sich bei Kranken u. Sterbebett zu bezeugen haben* (republ. by Ledderhose, 1857); Löhe, *Handbuch an Kranken u. Sterbebetten* (see 2d vol. of his *Ev. Geistl.*); *Rauchopfer für Kranke u. Sterbende*, 5th ed., Nordl. 1880; Steiger, *Krankenbuch* 1841; Goering, *Christlicher Kranken u. Sterbenstrost*, 1846; Fischer,

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*Der Pfarrer am Krankenbette*, 1855; Kuendig, *Erfahrungen am Kranken u. Sterbebette*, 5th ed., 1883; Altmüller, *Bethesda u. Caritas, oder Heilkunst u. Christentum* 1860; Dieffenbach, *Evangelische Krankenblätter*, 3d ed., 1882; Neubert, *Der Engel des Trostes am Krankenbette*, 2d ed., 1872; *Trostbüchlein für Leidende, Kranke, Sterbende* (by the Frauen-Kranken-Verein in Berlin); O. Funcke, *Willst du gesund werden, Beiträge zur Christl. Seelenpflege*, 1882; Ohly, *Krankenbuch für die Seelsorger*, Wiesbaden, 1882; J. C. Hench, *Die Praxis der pfarramtl. Krankenseelsorge*, Leipzig, 1882—a very remarkable work, drawing deeply from Christian experience; Langhausz, *Die Heilung des Gichtbrüchigen, ein Krankenbüchlein*, Erlangen, 1883.

*Care of Prisoners.* Schröter, *Die hundertjährige Geschichte der einzelhaft*, 1877; Schmied, *Nachrichten von den Lebensumständen merkwürdiger Zuchthausgefangenen*, 1787; Ave-Lallemant, *Geschichte des Gaunerthums*, 1858; Wick-Klehmet, *Macht der Sünde u. Allmacht der Gnade*, 1858; Duhn, *Die Gefängnisfrage*, 1862; Hindberg, *Berufsthatigkeit des Gefäugnisgeistlichen*, 1866; Hoffmann, *Seelsorge im Strafgefängisz* (in Pal-

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mer's Pastoral Theology). *Five Years in Penal Servitude*, ; *Life of Elizabeth Fry*, Nisbet, London, 1870.

*Care of those of diseased mind.* Wächter, *Ueber den Umgang des Geistlichen mit Irren*; Nasse, *Zeitschrift für psychische Aerzte*; Dalhoff, *Unsere Gemüthskranken* (from the Danish by Michelsen), Leipzig, 1883. Compare the section in Palmer. See also, Carpenter, *Mental Physiology*, Maudsley, *Body and Mind*.

*On Sunday Schools.* Quandt, *Die Christliche Sonntagschule*, 1867; Tiesmeyer, *Die Praxis der Sonntagschulen*, 2d ed., 1877; Prochvoord's Zeitschrift, *Die Sonntagschule*; König, *Beiträge zur Geschichte der Sonntagschule*.

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*Houses of Reformation.* Wichern, *Das rauhe Haus*, 1833-1883, Hamburg, 1882.

*The Care of Reclaimed Women.* Herbst, *Die Magdalenensache*, 1876; Sailer, *Die Magdalenen-sache in der Geschichte*, 1881; Herbst, *Die Mis-sion unter den Gefallenen*, 1874; Baur and Bastian, *Die Magdalenensache*, 1876; Heldring, *Sein Leben u. seine Arbeit*, from the Dutch by Müller, 1882; Friemann, *Die Magdalenen-sache*, 1883; Dalton, *Der sociale Aussatz*, 1884. *The Omnipotence of Loving Kindness*, Carter, 1867.

*Care of the Poor.* Villeneuve-Bargemont, *Econ-omie politique chretienne*, 3 parts, Paris, 1834; Duchatel and Naville, *Das Armenwesen*, 1837; De Gerando, *De la bienfaisance publique*, four vols., German by Busz, 1843; Kleinschrod, *Der Pauper-ismus in England*, 1845; Funk, *Lehre der heil. Schrift ueber Krankenpflege u. Pflegeramt*, 1844; Moll, *Die Armutshsnoth*, 1845; Hahn, *Ueber den ge-genwärtigen Zustand unserer Armenversorgungs-austalten*, 1847; Feldner, *Grundzüge einer kirch-lichen Armenpflege nach Chalmers*, 1847; Chalmers, *On the Care of the Poor*, 1843; Merz, *Armut u. Christentum*, 1849; Schunk, *Die Armenpflege vom christlichen Standpunkt*, 1850; Moreau-Christophe,

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*Die probleme de la misere et de sa solution, 1851 ; Schütz, Ueber die Concurrenz der Privaten, Gemeinden u. des Staats bei der Armenversorgung ; Furter, Anleitung zu einer verständigen u. wirksamen Armenpflege, 1856 ; Lohmann, Ueber bürgerliche u. kirchliche Armenpflege, 1865 ; Huber, Zur Reform des Armenwesens, 1867 ; Ratzinger, Geschichte der kirchlichen Armenpflege, 1868 ; Emminghaus, Das Armenwesen u. die Armengesetzgebung in den europäischen Staaten, 1869 ; Böhmert, Armenwesen u. Armengesetzgebung, 1869 ; Löhe, Von der Barmherzigkeit, 2d ed. 1877 ; Rocholl, System des deutschen Armenpflegerechts, 1873 ; Die Notwendigkeit u. Ausführbarkeit einer Reform der Armenpflege in den Städten, 1873 ; Hill, Aus der Londoner Armenpflege, 1878 ; Luthardt, Armenpflege u. Unterstützungswohnsitz ; Röhmheld, Ueber kirchliche Armenpflege, 1881 ; Franz Ehrle (S. G.), Beiträge zur Geschichte u. Reform der Armenpflege, 1881 ; Die Pflege unheilbarer Kranken, eine Aufgabe der kirchl. Armenpflege, 1883 ; Fliegende Blätter ; Hahn in Herzog, and the Wurtemberg Blätter für das Armenwesen.*

On Socialism, etc. Stein, *Der Socialismus u. Communismus des heutigen Frankreich, 1842*; Hundeshagen, *Der Communismus u. die ascetische So-*

cialreform im Laufe der Christl. Jahrhunderten (studien u. Kritiken, 1845); Romang, *Die Bedeutung des Communismus aus dem Gesichtspunkt des Christentums gewürdigt*, 1847; Huber, *Die Proletarier*, 1865; Sociale Fragen u. die genossenschaftliche Selbsthülfe, 1865; *Die sociale Arbeiterfrage der Gegenwart*, 1871; Kuntze, *Die sociale Frage u. die innere Mission*, 1873; Gottschalk, *Der moderne Socialismus*, 1874; Martensen, *Socialismus u. Christenthum* (Michelsen, 1875); Jäger, *Geschichte der socialen Bewegung*, 1875; Schuster, *Die Socialdemokratie nach ihrem Wesen u. ihrer Geschichte*, 2d ed. 1876; Geffcken, *Der Socialismus*, 1876; Thelemann, *Die Socialdemokratie nach ihrem Ursprung u. Wesen*, 1877; Todt, *Der radikale deutsche Socialismus u. die Christliche Gesellschaft*, 2d ed. 1878; Kohler, *Die socialen Wirren u. das Evangelium*, 4th ed, 1877; Uhlhorn, *Zur socialen Frage*, and Luthardt, *Die sociale Aufgabe der inneren Mission*; Langhaus, *Die Aufgabe der Kirche gegenüber den socialen, sittlichen u. religiösen Nothständen des Volkslebens*, Berne, 1883. Behrends, *Socialism and Christianity*, N. Y. 1886. Rylance, *Lectures on Social Questions*, N. Y. Ely, *French and German Socialism in Modern Times*, N. Y. 1886.

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*On Home Worship. Das Christ. Hauswesen,* 1847 ; Lehmann, *Das Christl. Haus,* 1881 ; *Die Hausandacht,* 1881 ; Wiener u. Leonhardi, *Am heil. Herde,* 1880.

203. *Should a pastor wait to be invited to visit the sick ?*

He should ask the members of the congregation to promptly inform him of the sickness of any one he ought to visit ; he ought to make inquiries in order to discover if there are any sick ; and he ought to go to those who need him without waiting for an invitation. The *Saxon General Articles* of 1580 especially enjoin that he shall be as ready to visit the poor as the rich, and add, “The pastors and deacons shall frequently visit the sick in the hospitals, give the Holy Sacrament to them, and comfort them with God’s Word,” etc.

*Brunswick KO.* 1528. Ministers must admonish the people not to put off sending for them until the last minute,

204. *How should a sick man be treated who for a long time has despised the Holy Sacrament, and now in his last need refuses to send for the minister?*

The pastor should be very happy if he can find a way to do good to that man's soul.

205. *Ought a pastor visit the sick who belong to another pastorate?*

He ought not. If sent for by them he should inform his brother pastor ; and the course to be taken should be agreed on between them.

206. *What if unreasonable and unseasonable calls upon a pastor's time are made by or for the sick?*

It is better to bear this meekly and make use of all opportunities to do good. All should see that the pastor is glad to serve his people.

207. *Of what use is the visitation of the sick?*

*Ludwig Hartmann (Walther, p. 281) says:*

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“ Since they cannot come to the public worship of God, their souls need to be refreshed in private, that they may not be without resource at such times as Satan so cunningly showers his fiery darts upon them.”

*208. Is there any warrant for it in the Word of God?*

*Christ. Tim. Seidel* writes : “ That the care of the sick was part of the office of teachers in the Apostolic Age, is clear from James 5 : 14.”

*209. Is it necessary to visit sick children?*

A pastor should not excuse himself from this duty because they are assured of salvation in Holy Baptism. He should go to pray for them, to instruct them, if they are old enough to receive instruction ; and to comfort and encourage their anxious parents.

*210. What if the disease is a contagious one?*

A pastor dare not flee from it, both because he has a duty to perform, and because he must set his people an example in cour-

ageously facing death. See Luther's little work of the year 1527, *Ob man vor dem Sterben fliehen moege*. Also John 10 : 12.

211. *What precautions ought a pastor take in such a case?*

He should prepare his soul by God's Word and prayer; and he should eat something just before going to the sick room.

212. *Give me Dr. Walther's rules for the visitation of the sick?*

1. "The minister may begin with such a text as Matt. 10 : 30 (that all the hairs of our heads are numbered, etc.), and then remind the sick man that his affliction is not without God's knowledge, nor can it be contrary to His will, and therefore if he will take it rightly it cannot but be for the best, whether he recover or die of it. He may then proceed to show why God lets us suffer sickness and the like.

2. "The visitor must then inquire with all the tact he may possess into the cause and

nature of the sickness, but especially must he seek to discover the condition of the patient's soul. Mark the following from *Olearius*: Let him find out (1) whether the sick man has obtained a sufficient knowledge of the way of salvation ; (2) whether his life has accorded with that way, or has been spent in open and impenitent sin up to the time of his sickness and danger ; or whether while his outward life was not blameworthy, it is uncertain whether it was in a true sanctification based on faith ; (3) what was his particular calling and what his peculiar temptations were ; and also what divine providences either of grace or wrath he may have experienced ; (4) how he bears his sickness ; whether he is inclined to conversation ; whether death seems near, or he may have time for preparation ; whether his head is at all times clear, and whether his words and gestures may not often be merely an outcome of his disease ; (5) the natural temperament and degree of intellectual power of the sick man

are also to be regarded ; (6) also, whether he is afraid of death.

3. "The pastor has to attend to that which is most necessary, first, 'For example' (says Olearius) 'if the sick man is impatient and inconsiderate, the minister ought to try to bring him to silence, submissiveness and attention, for without this all talking and preaching will do no good. If it is clear that the man does not know what belongs to penitence, to faith and to holiness, instruct him in this. If he has doubts on essential points in religion, endeavor to remove them. If for any reason he doubts the grace of God in Jesus Christ, this must be the prime matter of consideration.'

4. "The pastor is not to *preach* at the sick man, but to instruct him in gentle conversation, and, if he be very ill, by means of short passages of Holy Scripture. He should not merely admonish him to prayer, but utter such a prayer as the sick man may pray with him. He should not be offended if the sick

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man is found too weak to bear a lengthy interview. (Books are published which contain selections from Holy Scripture suitable for the sick room.)

5. "If a pastor notices that a sick man can find no comfort in all he has to offer, it may be that some secret weight lies upon the man's conscience, and he ought to invite him to tell it, and for this purpose he should seek to be left alone with him.

6. "A pastor should avoid words or acts which may lead a sick person to despair of recovery, but rather should try to inspire him with cheerfulness and courage, while he uses every opportunity to prepare him either to live or to die. For this reason the pastor ought not be offended if occasionally the physician may think it better for him not to see the patient.

7. "The pastor should not stop his visits just as soon as the sick man begins to improve ; because during his convalescence opportunity may be found to instruct him and

to fix those good resolutions which may have been formed when death seemed near.

8. "Each of the pastor's prayers in a sick room should be based on a clear and comfortable promise of the Word of God."

Compare *Dr. Martin Luther's Way of Visiting the Sick. Table Talk.* Erl. 61, 415.

"When Dr. Luther came to visit a sick man, he spoke to him in a very friendly manner, greeted him very warmly, and first of all asked what was the matter with him, how long he had been sick, what doctor he had, and what sort of medicine had been given. Then he began to inquire whether during this illness he had been patient towards God. And after he had discovered how the sick man had borne himself while sick, and that he wished to bear his affliction patiently, because God had sent it upon him out of his fatherly goodness and mercy, and that he owned that by his sins he had deserved such visitation, and that he was willing to die if it pleased God to take him,—then he began to praise this Christian disposition as the work of the Holy Ghost. And he praised the goodness of God in bringing any one in this

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life to the true knowledge of himself, and to faith in Jesus Christ our Saviour, and to resignation to the will of God. He also admonished him to be steadfast in this faith by the help of the Holy Ghost, and he promised that he would diligently pray for him. If the sick then thanked him for visiting them, and said they did not deserve it, Dr. Luther used to say, It was his office and duty and he deserved no thanks for doing it ; and he comforted them, telling them it would be well with them, they need not fear, for God was their gracious God and Father ; that He had given them good proof and assurance of this in His Word and Sacraments ; and that He might redeem us poor sinners from the devil and Hell He had freely given His Son to die for us, and thus reconciled us with God.”

213. *It is the custom of our Church to give the Sacrament to the sick : Describe such a service.*

The minister should discover what knowledge of the Word of God the sick man has, that he may the better instruct him ; and if time permit he should show him from Holy

Scripture that we are all sinners, that our sin is forgiven through faith in Christ, and wherefore our Lord instituted the Holy Supper. Then shall he read the Exhortation, the Words of Institution and the Lord's Prayer. *Brandenburg-Nuernberg KO.* 1533. It is added that the pastor should then "instruct the sick man concerning Baptism, the cross and sufferings and admonish him to patience." See *Lutheran Church Review*, Philadelphia, October, 1882. The best form at hand is that of the *Book of Worship*, beginning at the *Exhortation*, omitting the *Invitation* and the *Nunc Dimittis*, but continuing to the end. The Confession and Absolution should precede the service. The Wuertemberg KO. of 1536 directs the minister to ask the sick man "Whether he wishes to ask any question or say anything." Then follow the Confession and Absolution.

In letters of November 25th and December 4th, 1539 (55 : 252-256), Luther disapproves of the communion of the sick in private houses; perhaps be-

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cause of Popish superstition in reservation of and carrying about the elements. He says also, "The people ought to be taught and admonished from the pulpit each to receive the Holy Sacrament at least three or four times a year in the Church. If they then have the good message of the Word and know the Gospel, it matters not how death falls upon them, they may fall asleep in the Lord."

*214. Is it necessary that others should receive the Sacrament with the sick man, as the Book of Common Prayer directs ?*

It is not.

*215. What precautions ought a pastor take with reference to the fitness of the sick person desiring the Sacrament ?*

His duty in this regard does not essentially differ from his duty with regard to all communicants.

*216. Does the pastor owe special duty to others besides the sick ?*

He should visit those who have sustained unusual misfortunes ; those who are troubled in soul ; those whom he knows to be under

sore temptation ; those who have fallen under suspicion of crime, especially such as may have already been arrested ; criminals in prison ; and those who are afflicted with melancholy, etc. Acts 20 : 20, 31 ; Col. 1 : 20 ; 1 Thess. 2 : 2.

*217. Is the worldly comfort of his people a concern of a pastor ?*

The poor, the widow, the orphan, the weak and unthrifty and incapable, the needy, the aged, and the like, belong to him. Gal. 2 : 9, 10 ; Acts. 6 : 1 ss.; 11 : 30 ; 12 : 25 ; 24 : 17 ; Rom. 12 : 8, 13 ; James 1 : 27 ; 1 Tim. 5 : 10 ; 1 Thess. 4 : 11, 12.

*218. What special duty do you fix here ?*

A pastor should see that his congregation provide means for the relief of the needy ; and the distribution of it should be through the hands of officers of the congregation, who should personally meet the misery they seek to relieve.

*219. Is it right to leave the relief of such want to associations outside of the Church?*

No answer need be made to this question.

*220. Should a minister encourage beggary?*

No. His first duty is to the poor of the household of faith. When others apply to him, he should first satisfy himself that by giving he is really assisting them. For this purpose it is well to have the assistance of women of experience, who will look closely into the condition of those asking relief. A registry of those assisted should be kept, and nothing should be given to those who make mendicancy a profession. A pastor in a town or city should endeavor to become familiar with the methods of the organised charities of our largest cities.

### XIII.

## THE DYING AND THE DEAD.

*221. How shall a pastor proceed when called to minister to a dying man ?*

" Let him remind him of his sins, but first of all (whatever his condition may have been hitherto) point him to Christ and hold before him such familiar texts and verses of hymns and brief prayers as invite to Christ as the only and certain Saviour from sin, death, the devil and hell ; let him ask him whether he recognizes that he is a poor lost sinner, and whether he puts all his confidence in Christ and wishes to die in Him ; and if he says he does, let the pastor confirm him in this faith. If he lose consciousness, the pastor may engage in prayer with those who are present.

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When death ensues, let him bless the dead with the laying on of hands with such words as these : O God the Father, I commend to Thee that which Thou didst make. O God the Son, to Thee that which Thou hast redeemed. O God the Holy Spirit, to Thee that which Thou hast sanctified. And then let the Lord's Prayer be said."

222. *Repeat to me the Questions and Answers for a Deathbed given to us by Anselm of Canterbury, \*1109.*

" Brother, art thou glad thou art about to die in faith ?

Yes.

" Dost thou confess that thou hast not lived as well as thou oughtest to have lived ?

Yes.

" Wouldst thou try to do better if time were given thee ?

Yes.

" Dost thou believe that the Lord Jesus Christ died for thee ?

Yes.

"Dost thou believe that thou canst be blessed through His death?

Yes.

"And art thou thankful to Him for this?

Yes.

"Then give thou thanks as long as thy soul is in thee, and put all thy confidence in this death. Confide thyself altogether to this death, with this death cover thyself completely. And if the Lord will condemn thee, say, Lord, I cast the death of our Lord Jesus Christ between me and Thy judgment ; in no other way do I contend with Thee. If He say that thou hast deserved condemnation, say, I cast the death of our Lord Jesus Christ between me and the evil I have deserved ; the merit of His precious passion I bring instead of what I ought to have deserved but, alas, deserve not. Let him further say, The death of our Lord Jesus Christ I lay between myself and Thy wrath. Finally, let him thrice say, *Lord, into Thy hands I commend my spirit.* And those of his con-

vent who are present, may respond, *Lord, into Thy hands we commend his spirit.* And so he will die in peace, and shall never see death."

223. *Is the pastor to have anything to do with the dying man's worldly affairs?*

If time allow, it will tranquillize the sick man's mind to set his affairs in order; and the pastor may admonish him to make a will.

224. *Should a pastor go, if called for by a man condemned to death?*

He should be glad to go.

225. *Does a pastor owe a duty to the dead?*

If any of his flock die, he must see that they receive Christian burial.

226. *Is any difference to be made between the rich and the poor.*

He is to be particularly careful that the poor be not neglected.

227. *What ceremonies are to be observed in Christian Burial?*

Those which are prescribed in the Order of Burial Service in use.

228. *What is the object of the Burial Service?*

"That men may be reminded of their mortality and of the Last Judgment, and also of the joyful resurrection of the dead and the life of the world to come." *Sax. Gen. Artt.*, 1557.

229. *Are unbaptized persons and persons excommunicated entitled to Christian Burial?*

They are not entitled to it.

*Kursächs KO. 1580.* Unbaptized children are to be buried as the baptized are, with no doubt that they are saved.

230. *What is to be done in the case of suicides?*

The pastor is to lend a willing ear to every proof that the suicide was not responsible at the time of the deed.

231. *Is it necessary to bury in consecrated ground?*

It is not ; but it is well that every congregation should possess its own consecrated churchyard ; and in places where it is necessary to bury at a distance from the church, as in large cities, it will be of great use for a congregation to own in the general cemetery a large lot of its own.

## XIV.

### DISCIPLINE.

Puchta, *Recht der Kirche*, 1840 ; Sack, *Observationes ad disciplinam ecclesiasticam recte judicandam*, 1841; *Referat auf dem Kirchentage zu Lubeck*, 1856 ; Stahl, *Vortrag ueber Kirchenzucht*, 1845 ; Scheele, *Die Kirchenzucht*, 1852 ; Fabri, *Kirchenzucht im Sinne u. Geiste des Evangeliums*, 1854 ; Otto, *Versuch einer Verständigung ueber Kirchenzucht*, 1854 ; Kliefoth, *Die Beichte u. Absolution*, 1855 ; Höfling, *Kirchenverfassung* ; Frühbusz, *Ueber Wiederbelebung der Kirchenzucht*, Breslau, 1859 ; Wöbling, *Referat in den Verhandlungen des achten Kirchentags* ; Vilmar, *Von der Christlichen Kirchenzucht*, 1872 ; *Kirchenzucht u. Lehrzucht*, 1877 ; Meyer, *Die Lehre des N. T. von der Kirchenzucht*; also the Swedish theologian Billing, *Om Luthersk Kyrkotukt*, 1880.

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*232. Has a pastor a right to perform pastoral acts in the congregation of another?*

Not without the other's consent.

*233. Does this rule extend to the congregations of another communion, whose teachings he regards as erroneous?*

It does.

*234. Is he, then, in no case to respond to the advances of a member of another congregation?*

Persons have a perfect right to come into his congregation from another. They ought to bring with them adequate proof of their full membership and good standing, and be regularly dismissed by the authorities of the congregation to which they belong. A pastor should also give instruction in the true faith to those who, reared in another faith, have learned that it is false and come to him for instruction. He should prove himself a kind pastor to those who are far from the congregations to which they belong, but he should require of them right proof that they

are "members in good standing." He should be very careful not to admit to the communion of his church those who are under righteous sentence of suspension or ex-communication in another. But this does not forbid him to receive such as are suffering under unrighteous tyranny in the congregations to which they belong, and can bring clear proof of the correctness of their faith and the unblameableness of their life.

*235. Has one congregation the right to remove the sentence of suspension, etc., affixed by another?*

No: this belongs to the congregation which affixed the sentence.

*236. Does it belong to the pastor alone to receive members into the congregation?*

He may not receive, any more than he may exclude, without the consent of the congregation.

*237. Who may be received into the congregation?*

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A baptized person (Eph. 5 : 25, 26 ; 1 Cor. 12 : 13) who confesses his belief that the Holy Scriptures of the Old and New Testaments are the Word of God, and that the doctrine contained in the confessions of the Lutheran Church (viz., in the Augsburg Confession and the Small Catechism, which, especially the latter, he ought to be well acquainted with) is the true Christian doctrine (Gal. 2 : 4, 5 ; Eph. 4 : 3-6 ; 2 Cor. 6 : 14-18 ; 2 John 10, 11). He must wish to be a member of the Evangelical Lutheran Church (Matt. 10 : 32, 33 ; 2 Tim. 1 : 8). He must lead a life without offense (1 Cor. 5 : 9-13 ; Matt. 7 : 6) ; and he must not be under discipline in another congregation.

*238. Ought the pastor be satisfied with the representations of a person who seeks membership in his congregation ?*

The application ought to be laid before the church council also, who should inquire into the outward circumstances of the person and the manner of his daily life.

*239. What if this person bring a satisfactory dismissal and recommendation from another Lutheran congregation?*

He should be received.

*240. What if he bring such a letter from a congregation of another name and faith?*

The pastor should give him suitable instruction in the true faith and be sure he receives it.

*241. Ought Roman Catholics who wish to become members of a Lutheran congregation be required to make a formal public renunciation of the errors of the Roman Church?*

Without doubt, such a renunciation would make a great impression on all who heard it; but it should not be required.

*242. Has the pastor anything to do with Church Discipline?*

It is his duty to see that so far as possible a Christian discipline be introduced and exercised in his congregation.

243. *You say "so far as possible": Is not such discipline essential?*

It is salutary, but not essential. Discipline, however correct in principle, is not to be enforced to the ruin of the church. "Some," says St. Augustine, "we bear with whom we cannot exclude or punish ; we cannot for the chaff's sake give up the Lord's wheat, nor forsake the flock of Christ because of the goats who will be separated at the last day." (*Adv. Cres.* III. 4. W.) And Luther wrote in reference to a complete "Discipline" prepared for the church in Hesse in 1533 by the Synod of Homburg, "It has given me great joy to see your zeal for Christ and for Christian discipline, but in this time, which is so restless and so little prepared for it, I would not venture to advise so sudden an innovation. We will have to let the peasants drink for a while. . . . It will arrange itself; for we have no right to make laws. So I would advise that you begin little by

little, as we do here, first to withhold the Communion from those who are known to deserve excommunication (for this, which is called the *less*, is the true excommunication); and afterwards not to allow them to act as sponsors in Baptism.”

244. *How, then, should a wise pastor proceed in this matter?*

“To at once introduce a thorough discipline into a new and uninstructed congregation,” says Dr. Walther, “Would not accord with the spirit of our Church. Here the preacher must be guided by the maxim, *Salus populi suprema lex*. To wish to compel a congregation to the practice of a right church discipline before giving them thorough instruction concerning it, would be to wish to reap before the seed is sown. And would it not be great foolishness rather to imperil a congregation, rather to put it in danger of losing the Gospel, than to neglect that which while it is not essential pertains

only to its well being?" This Dr. Walther grounds on the moral canon, *Præcepta negativa semper et ad semper; affirmativa semper sed non ad semper obligant.*

*245. Is the Lutheran Church, then, indifferent to right discipline?*

Its greatest teachers with one voice desire it. See *Walther*, p. 38.

See also Matt. 18:18; John 20:23; 1 Cor. 5:3-5; 2 Thess. 3:14; 1 Tim. 1:20; Titus 3:10.

*246. Are we bound to neglect that which the fathers during the Reformation found it impossible to introduce?*

On the other hand, it is our duty to introduce a pure discipline agreeable to the pure doctrine.

*247. What passages of the Confession would you refer to?*

Augs. Conf. XXVIII. The Apology XI. (XXVIII.).

Articles of Schmalkald, III. 9.

*248. Describe the right method of Christian Discipline ?*

It is for every member of the church, for the pastor and for the congregation, to observe the rule set by our Saviour, Matt. 18 : 15-17.

*249. How does Luther describe the exercise of such discipline by a member of the Church ?*

"Thou hast a neighbour, whose life and walk are well known to thee, but thy pastor knows it not or does not know it so well, for how can he know about everybody's life? Well, if thou see that thy neighbour is becoming rich by unrighteous dealing or that he is living unchastely, or that he is negligent in the management of his family, thou oughtest as a Christian admonish him and warn him to think of his salvation and to avoid offense. And O, what a good work thou hast done if thou winnest him ! But who ever does this ? For, first of all, the truth is a hateful thing ; if one tells the truth

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he is hated for it ; and so thou wouldst rather keep thy neighbour's friendship and favour, especially if he is rich and powerful, than offend him and make an enemy of him. And so, if a second and a third and a fourth neighbour are guilty of the same neglect, thy neighbour does not at all receive the admonition which might have brought him back to the right way, if thou hadst but done what was thy duty to do." (On *Joel* 3 : 17.)

250. *What say the Confessions on this point?*

See Large Catechism, on *Eighth Commandment*. M. p. 437. "The right way is to observe the order set by Christ, Matt. 18 : 15, *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.* There hast thou a precious and beautiful rule for the management of the tongue, a rule worth noting because of the wretched misuse of the tongue. And accordingly take care that thou do not talk about thy neighbor and backbite him, but rather

admonish him in secret for his benefit. And so if some one bring to thine ears that this one or that one has done thus or so, teach him to go himself and charge him to his face there where he saw it done; or if he be not willing to do this, let him hold his tongue."

*251. Should a pastor listen to tale bearers?*

"To the pastor in his official capacity belong only such sins as he himself sees, or those which fall under 'the third grade of brotherly rebuke.' " (W.)

*252. Ought a pastor make any allusion in his sermons to such stories as he may have heard?*

It is a shame to do so.

*253. Ought he resent criticisms upon himself?*

"When once you are ministers, give heed to these simple laws. Pay attention to what comes before you in the shape of dissatisfaction. If the dissatisfaction is well founded, take the matter in hand without egotism and without partiality, without defense of sup-

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posed dignity, either your own or others. Thus will you gain the esteem which is indispensable to you. Men's consciences must be satisfied with you ; about the other kind of peace you do not need to trouble yourselves, only it must be aboveboard—no deep-laid plan for bringing people round to suit your views. Otherwise when it is found out, hopeless discord will arise." Beck, p. 304 ss.

254. *Can the pastor suspend or excommunicate any one ?*

" In no case has he the power to excommunicate any one without regular process and the knowledge of the congregation. Here the well-known maxim holds, *Quicquid omnes tangit, maxime in re salutari, ab omnibus debet curari.* It is contrary to reason and justice that one person should decide in what relation a member should stand to the whole and the whole to a member, especially when the question has reference to brother-

hood in the faith. Therefore in God's Word the whole congregation and not the preacher alone is rebuked for neglect of excommunication, and to it is said 1 Cor. 5 : 1, 2, 13." See *Schmalkald Articles*, *De potestate et jurisdictione Episc.* M. p. 343. Also, Luther, *Schrift von den Schluesseln*, 1530.

255. *Are sins which are notorious first to be rebuked privately?*

This is not necessary, because in this case it is the whole congregation which is aggrieved. Yet here also love is the highest law ; and private admonition should be preferred to open process.

256. *Give me L. Hartmann's eighteen rules concerning brotherly correction?*

1. "It must be so done as to further the glory of God and the salvation of one's neighbor ; not in such a manner as to make our neighbor the object of scorn, but that it may be evident that it does not proceed from malice, hatred or vainglory. 2. Every rebuke

must be based on certain knowledge of an actual transgression. 3. He who rebukes must always keep in mind our common frailty, and so at the same time rebuke himself. 4. He who reproaches another must be careful not to be stained with the same or a like sin. 5. Secret sins, or those known to you alone, or to but few, are not to be openly rebuked, but privately between you and the transgressor alone. 6. Therefore whoever bring the secret sins of their brethren before the congregation without first observing the steps which Christ prescribed for such cases, shall not be heard but shall be rebuked and recalled to the laws of love. 7. Even open sins known to all are not in the first instance to be punished openly. 8. The reproach shall not be too cold and too mild, nor too hard and stern, but shall be tempered and weighed that our brother may by it be led through conviction of his sins and reflection on the wrath of God with a contrite heart to true repentance. 9. The mean is to be found,

so that the gentleness of the spirit may mingle with the bitterness of the rebuke. 10. An admonition will be fruitful, if he who rebukes keep in mind the disposition and condition of the offender. 11. The rebuke ought to vary with the nature of the sin. 12. Reference must be had to time and place. (Prov. 15 : 11 ; Sir. 22 : 6 ; 1 Sam. 25 : 36, 37.) 13. If the crime of which our neighbor is guilty is of such a nature as to injure the Church or the State, or if there be danger in delay that he who knows and does not discover it may be considered an accomplice, then we should not wait to admonish privately, but quite neglecting this duty or obeying it only so far as befits the case, we should make the crime known at the proper place. 14. If a purposed crime is greater and threatens more than the good name of him who intends it, then it is to be discovered at once, especially to those who have authority and power to prevent it. Acts 23 : 13, 14. 15. If your neighbor repents of his error or crime, or if he amends

without any rebuke, or if others for whom we ought to have more regard will suffer with him, he is either not to be rebuked at all or very mildly. 16. If it is quite evident that all rebuke is vain, that it will be preached to deaf ears, then admonition and rebuke may be spared. 17. The witnesses in the second admonition should be such as are likely to win the brother, and at least should not be odious to him ; for if they are quarrelsome or odious to him, or such as cannot keep quiet, and whom he cannot endure, there will be no good result, but out of shame and hatred he will heap sin upon vice and harden himself. Therefore relatives or friends whom he trusts should be chosen, before whom the offender will not be ashamed to confess his sin, and who in the right way by their authority can move him to confession and amendment. 18. All the grades of admonition are to be repeated several times, and we should labor with a penitent until he amends his life or until through contempt of

all admonition he evinces his obdurate stiff-neckedness. For in Matt. 18 Christ shows the order and grades of rebuke, but not how often they shall be used. That each is often to be repeated will appear from the twenty-second verse, where Christ teaches that our brother is to be forgiven till seventy times seven.

*257. Should those who after they have been admonished by the congregation repent of even a notorious sin, be excommunicated?*

They should be solemnly reconciled to the congregation, and, having confessed, should receive absolution.

*258. From whom should public penitence be required?*

From such only as having been guilty of monstrous sins have given great offense.

*259. Would it be right to suspend persons who profess repentance until the reality of their repentance be evident?*

This should be done only with those who

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have repeatedly fallen into the same sin, and have as often professed repentance.

*260. Is such public penitence to be regarded as a punishment laid on the offender?*

No.

*261. Should a person be disciplined for an offense which he committed long ago, and in another congregation, but which may only recently have become known?*

No.

*262. Who are proper subjects of Christian discipline?*

1. Living and responsible persons ;
2. Such as wish to be considered as brother or sister in the congregation ; 1 Cor. 5 : 11 ;
3. Communicants ;
4. Only such as have committed a public and offensive sin against God's commandment (1 Cor. 5 : 11) or maintain a fundamental error after having been convinced of its falsity (Tit. 3 : 10, 11 ; Rom. 16 : 17 ; 2 John 9-11) ;

5. Such as in spite of admonition and correction have hardened themselves in their sin or error and publicly have become irretrievably unchristian, (Matt. 18 : 17 ; Tit. 3 : 10, 11) ; and finally

6. Such as the congregation or its proper representatives unanimously declare deserving of excommunication.

*263. Cannot an excommunication be enforced by a majority of a congregation ?*

The decision should be unanimous. If a number of the members protest against the decision of the majority, the Word of God should be appealed to. If the minority cannot be convinced that the process, etc., accords with the Word of God, then it should fail, unless the case is such that the minority are also to be considered partakers of the sin of the accused and therefore deserving the same condemnation.

*264. Suppose, however, that the pastor is convinced that the offense of the accused is a great*

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*sin, but the congregation does not agree with him ?*

If he cannot demonstrate his position to their conscience from the Word of God, no discipline should be enforced.

*265. What practical advice does this suggest ?*

That a pastor ought to be very slow to bring charges against a member of the congregation, or to begin a course of action which will lead to his accusation and trial.

*266. What shall be done if the accused person disregards the summons, and will not appear to stand trial or to receive sentence ?*

By such refusal he excommunicates himself and nothing more can be done ; but careful inquiry ought to be made with reference to his reasons and great leniency should be exercised in judging them, before the congregation resolves no longer to consider him a brother.

*267. Is it right to decide so important a matter as the trial of a brother, in haste ?*

Ample notice must be given of the time and purpose of the meeting, and of the charges against him, not only to the accused but to all the members of the congregation. There should be no haste. And whatever the result of the inquiry, the final decision should not be fixed until it has been confirmed by a subsequent meeting.

*268. What is the effect of excommunication?*

It excludes from every Christian assembly, except during the preaching of the Word of God, and forbids the excommunicate person to act as sponsor in Holy Baptism.

*269. Is it right to excommunicate for some offence against congregational rules, as, for instance, for failure to pay an assessment for church expenses, or the like?*

No : so grave, so terrible a punishment should be imposed only in such cases as have been indicated. (See Q. 262.)

*270. How should a pastor treat a person who has been excommunicated by the congregation?*

He should show him all possible kindness ; often visit him, and as a brother urge him to repentance.

*271. Should a record of the trial be preserved?*

A most exact and complete record of all concerning it should be kept in the church.

*272. If an excommunicate person desires to be restored to the church, what then ?*

He having been received by the congregation, the pastor should announce his reconciliation as publicly as he had declared his excommunication.

## XV.

### SUNDAY SCHOOLS, COLLECTIONS, &c.

*273. What is the pastor's relation to the Sunday-school?*

It is the school of the church. He ought to do his utmost to secure such teachers for it as will train the children properly ; and having secured them, he should endeavor to cherish in them the same feeling of responsibility for the children which he himself feels. He should aid the teachers in every way. He should try to make the instruction of the school pure and thorough and so to arrange it that it may prepare the children for his own instruction in the Catechetical Classes. To this end he should study to preserve the most

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confidential relations with the superintendent of the Sunday-school.

*274. Ought not the pastor be Superintendent?*

It is far better to have in a congregation one or more fitted for this important office. In the Sunday-school *he* ought to be pastor of superintendent and scholars, and the superintendent ought to be a worker together with him.

*275. Is not the Sunday-school the “Children’s Church”?*

It is not and cannot be. The pastor should discourage any attempt to put it into the place of the Church Service.

*276. What are the relative spheres of the Sunday-school and the Catechetical Class?*

It is evident that neither can give all that the children need; and therefore they ought to work in harmony.

*277. What is a pastor’s duty towards other pastors?*

To keep the unity of the Spirit in the bond

of peace ; not to neglect his duty in pastoral conferences or in other relations with them, and to do them brotherly service at all times.

*278. What is his duty in the Synod ?*

To be careful in attendance at the Synod, to do his part of the business, to discharge thoroughly every office it commits to him, and to try to respond to all its demands on him and his congregation, unless they manifestly are in conflict with the Word of God. He ought to try to make his people feel that they share the responsibility of the Synod, and to this end he should see to it that they always send a representative to the Synod and are informed of all of Synod's acts.

Saxon Gen. Art. 1537. "When he is summoned by his superintendent to the Synod he shall obediently appear with a report, and the cost of his journey he shall require of the church-fathers, who shall in virtue of this our command pay it in proper manner out of God's Treasury."

*279. This starts a question in regard to the collection of money : What danger must the pastor seek to avoid ?*

He must seek to avoid any concession to the notion that money-getting or money-giving is the one object and measure of Christian activity.

*280. Ought a pastor aid in the collection of his own salary ?*

A congregation ought to be ashamed to allow him to do this.

*281. What is the true principle of Christian giving ?*

It is set forth in Matt. 25 : 14-30, 31-46 ; Luke 18 : 18-23, and in 2 Cor. 8. The Lord really does not need our contributions. It is of His goodness that He allows us to be workers together with him. The great end of Christian beneficence is the cultivation of a Christ-like disposition, and not the collection of a vast amount of money.

*282. What, then, shall be said of worldly methods of raising money for the Church?*

They are an insult to God ; and it is not to be wondered at that they undo the effect of His Word.

*283. How, then, shall a pastor go about the collection of money for the use of the Church, in the maintenance of the Gospel and in works of charity, and especially for the use of the Synod?*

First, he must endeavor at all times to cultivate in his people a Christian spirit (Matt. 10 : 38, 39), and he must give to his people complete information concerning the operations in which their help is desired, or the want which he desires to relieve.

*284. But can you not suggest a method which conforms to this ideal?*

A method cannot be prescribed, to be rigorously applied under all circumstances. The Scriptural rule is, *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.* 1 Cor.

16 : 2. *Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

2 Cor. 9 : 7. In some regions, however, where money is plenty at one season of every year, and at others very scarce, even this rule may not always be practicable. In some congregations it has been found fruitful for the pastor at the proper time to address a private circular to each member of the congregation, and to receive from him his contribution. In other congregations, the members of the Church every quarter signify the amounts they are able to give for the various objects proposed to them, an account is kept with them, and their subscriptions are regularly collected by persons appointed for the purpose. Again, in some congregations the people are exhorted to agree with God upon a certain sum to be given every Sunday, and to lay it on the plate as an offering to Him, no other person being supposed to

know or inquire how much each gives. The last plan is to be commended as strictly in accordance with the Scriptural rule, and likely to keep the conscience awakened to the fact that in these offerings we are giving to God. And God knows how much each has, and how he uses it.

It may be interesting to note the following from the *Kursächs KO.* 1580 :

1. Every Sunday when the congregations are assembled in the churches, the alms of every place shall be collected in the bags ; and the hearers shall be admonished by the pastors and ministers not to appear before the Lord with empty hands, without a gift for God.

2. At all weddings a basin shall be placed in the church, or boxes on the tables at the place where the wedding is celebrated, and all the guests, who otherwise spend much money foolishly, shall be admonished to give a kindly alms for the poor.

3. The same thing shall be done at a Baptism in the church, or where there is an entertainment at a Baptism.

4. At the signing of a contract of sale or exchange or the like, both buyer and seller should be admonished by boxes set for the purpose, to put something into God's treasury for the maintenance of the poor.

5. Likewise at the division of an inheritance the boxes always should be seen, and the heirs should be asked to give the Lord a part of the inheritance for the poor.

6. The income from the sale of sittings in the church shall, besides its employment for repair and building purposes, be spent also for the poor.

7. The pastors and ministers are directed gently and with tact to admonish the sick, especially those who are rich and well-to-do, to devote somewhat of their property to the maintenance of the poor.

8. Whenever there is a funeral sermon, a basin shall be placed near where the funeral passes, and all shall be urged by the pastor to put into it a gift for the poor.

9. The same shall be done when the people go to the Holy Sacrament. In this way it may be possible in every place to collect a fund in a short

time, by means of which the deserving poor and sick may be succoured, and the dangerous vice of begging may be done away.

## XVI.

### IN THE COMMUNITY AND AT HOME.

*285. Has a pastor the right to omit any of the regular services of the Church?*

Not without the consent of the congregation. Nor may he neglect any call to a Burial or Baptism or the like, for his own reasons. If there be reason to go away from his congregation for even a short time, he should ask the permission of the congregation (or its representatives), and he should be careful neither to ask nor to use this permission very often.

*286. Is it right for a pastor to ask other ministers to preach in his stead, or to "exchange pulpits" with him?*

It is not wrong to admit and to ask to his pulpit such as he knows will preach the true doctrine of the Word of God ; but in reference to this matter the following should be observed :

1. A faithful pastor will not do this often, but will feel bound to use every opportunity to discharge his own duty. Rom. 12 : 7.
2. He will not “exchange pulpits” and ask to his pulpit, *as a necessary act of courtesy*. He will have in view fidelity to God and to his people.
3. Therefore he will avoid asking those to preach for him whom he knows to be unacceptable to his congregation.

*Saxon Gen. Artt. 1557.* “Since sometimes students go to the villages, and sometimes even a pastor or a deacon or some other minister comes from another place, and wishes to preach there in the church, the pastor of that church shall in no wise let such an one go into the pulpit and preach unless he bring from his pastor or a deacon a written certificate entitling him thus to preach ; and he

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must first submit the concept of his sermon to the pastor or to one of the deacons, or the superintendent.”

*287. What is a pastor to do if invited to publicly participate in a service in which other ministers take part, and to which he is asked as a “representative” of his Church?*

In regard to this conjuncture, three things must be borne in mind :

1. Neither he nor any one else has a right to appear as the representative of the congregation or the church, unless the congregation or the church instruct him to do so.

2. A pastor must at all times be governed by the consideration that he is a steward of the mysteries of God. 1 Cor. 4:1.

3. He dare never appear to compromise the Creed of the Church, which is the Truth of Christ.

*288. What is his duty towards the Evangelistic meetings, now so common, in which a whole community often unites?*

His duty is not different from his ordinary duty towards the worship and teachings of the congregations of another faith ; for without exception the meetings spoken of are alien to the spirit of our Church, especially to a true use of the Word and the Sacraments. It is evident, however, that he is under no obligation to oppose such efforts, any more than to attack the ordinary services of Christians of another faith. Rather, he should be watchful to detect and make use of the opportunities to do good which may result from the general interest in religious topics.

*289. In what words does Dr. Walther sum up a pastor's duty in reference to himself?*

"According to God's Word a good pastor must give heed not only to the flock entrusted to him and to the doctrine, but also to himself (Acts 20 : 28 ; 1 Tim. 4 : 16) ; he must not only be blameless in all his public and private life (1 Tim. 3 : 2 ; Titus 1 : 7),

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but must also be a pattern to the flock (1 Pet. 5 : 1-4) ; he must give offense to no one, that his office be not blamed (2 Cor. 6 : 3), and he must adorn the doctrine (Titus 2 : 10) ; and he must give diligence not only that the virtues of a good minister of God, as they are enumerated in His Word (1 Tim. 3 : 1-10 ; Titus 1 : 6-9 ; 2 : 7, 8), shine forth from his life, but also that his household in all its members, wife, children and dependents, exhibit the pattern of a truly Christian family (1 Tim. 3 : 4, 5 ; 1 Sam. 2 ; Ps. 101 : 6, 7). Therefore even in the choice of a wife he must bear in mind this important requisite of a servant of Jesus Christ.”

290. *Give me Harnack's remark on this subject.*

Zöckler, iv. 429. “All of a pastor's efficiency stands or falls with the manner of his own life and that of his household. ‘The *pfarraus* is the light of the village, to which all look to see whether it burns clear and

gives light.' (*Müller, Die pastorale Seelsorge*, 1854.) *Vita clericorum liber est laicorum, or Vita clericorum evangelium populi* (cf. Braun, *Die Bekehrung der Pastoren u. deren Bedeutung für die Amtswirksamkeit*, 1885). If the pastor's conversation be not genuinely spiritual, without affectation or pretense, his whole official activity will be tame, he will fall into an artificial spirituality (Col. 2 : 23), putting on a clerical air and an affected unction. 'Let us keep our life clean,' says Harms, *Pastoral Theol.* 3 : 34, 'that we may be able to speak freely.' We cannot be to others what we are not to ourselves ; there must be no difference in us between the Christian, the pastor and the man. This can be only when in his inmost heart the pastor walks with God. His own heart dare not condemn him (1 John 3 : 21). Therefore he will put limits to his own freedom (1 Cor 10 : 23) and cannot lose himself in public life. He must concentrate himself upon his proper

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calling, avoiding all attempts to do too much, even too much that is good—a fault to which our time offers so many temptations. He must not mix in foreign matters (1 Peter 4: 15), nor dare he let himself be controlled by the opinion of others. Therefore he needs publicity and his office gives him enough of it ; but he also needs quiet in which to collect himself. *Nemo secure appareat*, says Thomas a Kempis, *Nisi qui libenter latet*. ‘He who does not go among the people will accomplish little, because he does not know them and they do not know him. He who is to be found wherever anybody is, will not have the confidence of the people. From duty to the study ; from study to duty—that is the way of the pastor ; and necessarily, for he must first draw water who means to pour it.’ Löhe, *Ev. Geistl.* 137.”

291. *What advice is given by the Kursächs KO. 1580 to a pastor's wife and family?*

1 Peter 3: 3, 4.

292. Upon what points does the Saxon  
KO. 1539 (*Justus Jonas*) bid the Superintendent to examine pastors?

1. "As to his doctrine and example."
2. "What stand he takes with reference to the Church, with reference to the Sacrament, and to the other ceremonies; whether he is a dumb dog that cannot bark, Is. 56: 10, and helps the people to hide their sins unrebuked."
3. "How he rules over his own house."
4. "Whether he takes good care of the Alms Fund, and visits, comforts, and relieves the poor."
5. "Whether the property that belongs to the parish is improving or not."
6. "What regard the parishioners have for their pastor, and whether the sins are found among them on account of which the wrath of God cometh on the children of disobedience."

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293. Does it make any difference how a minister dresses?

He should be careful that nothing in his appearance give offense, or excite surprise, pity, or even remark.

See Saxon Gen. Artt. 1557. Also Wittenberg *Consist. Ordnung*, 1542 (*Jonas*):

"The priests at mass during the communion shall use the ordinary old Church vestment, and at other times they shall not wear fashionable, short, slashed, or embroidered motley, but decent clothes of one single color."

294. Ought any one to be allowed in the holy ministry who has been guilty of grievous sin, but subsequently has repented?

Gerhard says: "The circumstances must be carefully and accurately weighed before decision in such a case. *Necessity*, let it be remembered, will sometimes require an exception to be made. If fit ministers can be had, then those who have been guilty of seri-

ous faults are not to be chosen or called even if they have repented ; if not, then it is better to use these than to be without ministers.”

*De Ministris Eccl.* (Loc. 23.) 277.

295. *Why should a pastor's good name be of any consequence?*

Luther says : “The preachers and apostles lead the poor consciences to God ; this is done in three ways, by preaching, by a good life and by intercession with God.” (*Frankfort ed.* 13, p. 378. *Sermon 12th S. after Trinity.*)

296. *Is it enough for a pastor to avoid wrongdoing?*

He must avoid the appearance of evil. Therefore he must abstain from many “pleasures,” which he would not deny to others.

297. *Ought he pray for his people?*

Yes, daily ; and especially for the poor and the sick, and for those he knows to be in peril of body or soul.

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Louis Harms : Sermon on Ep. 3d S. Advent, *Herzog*, 5, 628 : "If I could carry all of you to the Lord Jesus and into Heaven in my own arms, then I am certain not one of you would be left outside ; and the Lord Himself who hears me knows that I pray for every one of you long after you have gone to bed."

"A faithful pastor will hold *intercession* to be his first and weightiest duty : not merely occasional and general intercession, but a special and continual intercession according to the exigency. From this secret *Seelsorge* he derives power and wisdom, courage and endurance for his work under the eyes of his people. And out of this interceding patient love grows all-embracing fidelity, both subjective and objective, which has great promise of reward (Matt. 25 : 21 ; Luke 12 : 42-44), a fidelity in the least things (Luke 16 : 10 ; 19 : 17)." *Harnack* in *Zöckler*, iv. 428.

298. *Is it right for a pastor to engage in secular business?*

Only in extreme necessity.

See Kursachs. Vis. Inst. 1527.

299. *Is it right for him "to go to law" against another?*

No.

*Beck* p. 96. "It comes natural to men to defend their interests in matters of personal right, property, honor; and in such matters the clergyman, as a pattern, should yield twice as often as his neighbor, and rather suffer wrong."

## XVII.

### THE END OF THE PASTORATE.

*300. Has a pastor a right to leave his congregation for another?*

It is clear that he may obey only the call of God through the Church. That he may be certified of this, the following rules may be observed :

1. Let him not *seek* a call to another congregation, especially with a view to a higher salary or a pleasanter or more honorable position. *Jer. 23 : 21.*
2. Let him not leave his congregation because of the bad people in it who embitter his life (*Rom. 12 : 21*) ; unless it be clear that their opposition to him is personal for some cause which he is unable to remove, and it is

probable that another pastor sound in the faith may be able to do more good among them. 2 Cor. 13:10.

3. It should be clear that he goes to a more difficult position, in which, because of his peculiar gifts, he is likely to do more good than he can do where he is. 1 Cor. 12:7.

4. Let him not decide without consulting his present congregation as well as the congregation calling him; and he should also seek the advice of men eminent in the Church.

5. He should not go unless his congregation consent to his departure, except when it is clear that they do not consider the general welfare of the Church.

*301. Is it right for a pastor to resign his congregation to take a professorship in a school or college?*

This he may do if it be clearly a call of God through his Church, a question which is to be decided by the rules given above. But

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he should be slow to give up a work for which he perceives he has suitable gifts, and in which God has blessed him and his people.

*302. May a minister lay down his office?*

To this Christian Kortholt answers : “ This question is answered in the negative by the orthodox theologians, who base their opinion (1) on the testimony of Holy Scripture, 1 Cor. 7 : 20 ; Matt. 10 : 22 ; Luke 9 : 62. (2) On examples given in the Bible : the prophets and apostles did not forsake their office, but finished their course, 2 Tim. 4 : 7. (3) It is reasonable that, as it is forbidden to call one’s self and intrude one’s self into the ministry, so no minister is free of his own will to lay down his office and forsake it.” (*Pastor Fidelis*, p. 62.) To this Deyling properly adds, “ An exception must be made, for instance, if a minister sustains a loss of memory, or suffers with an incurable sickness, which renders him unable to discharge the duties of his office ; or in case of the irre-

concilable hatred of his hearers or other persecutors ; or if all material support is withheld from him, so that the poor minister is unable to maintain himself and his family." In this matter also the pastor should seek and obey the guidance of God.

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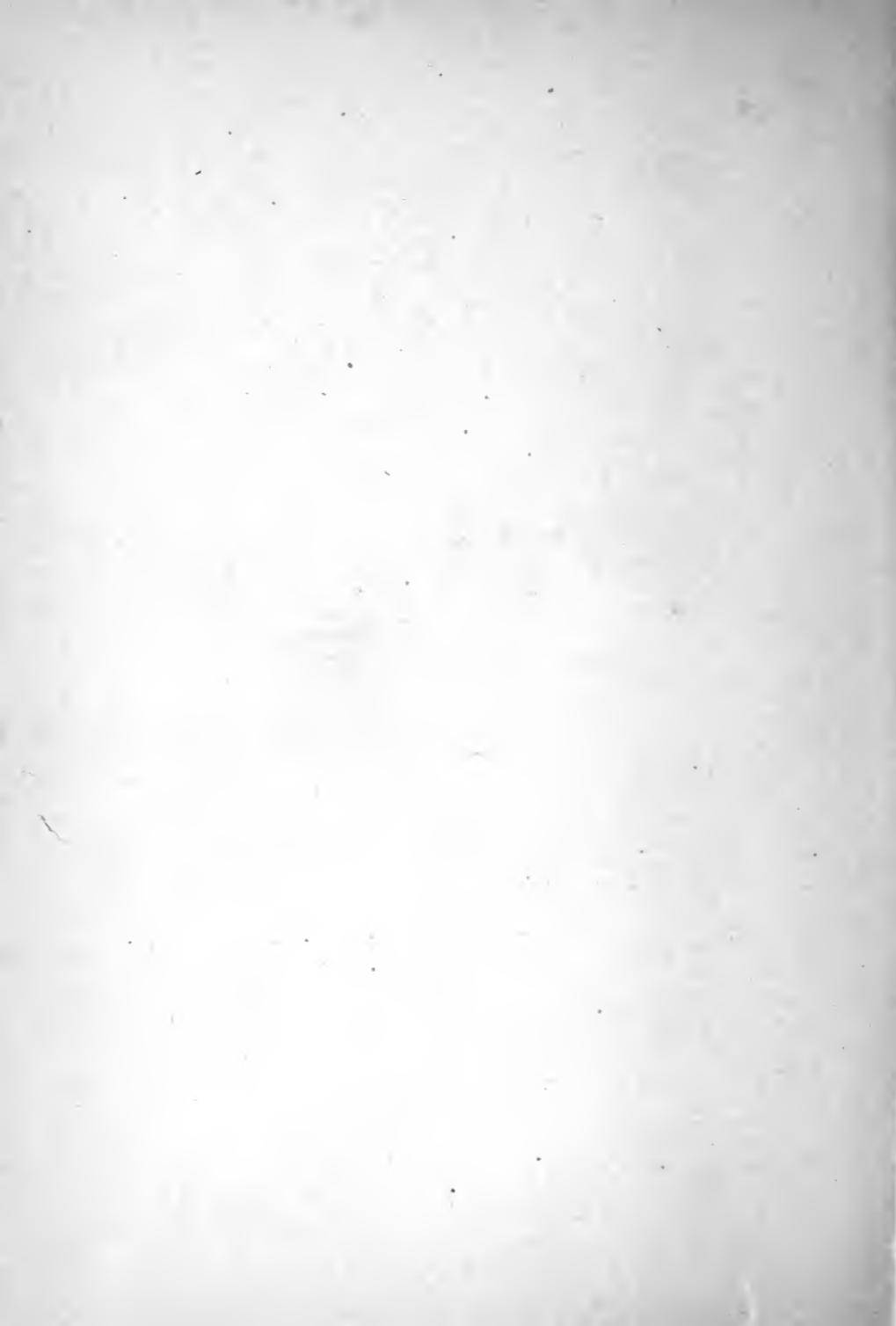
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